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Potential Worldview and Behavioral Transformation within the Ugandan LGBT and Evangelical Context

Phil Smart

George Fox University, psmart12@georgefox.edu

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GEORGE FOX EVANGELICAL SEMINARY

POTENTIAL WORLDVIEW AND BEHAVIORAL TRANSFORMATION
WITHIN THE UGANDAN LGBT AND EVANGELICAL CONTEXT

A DISSERTATION SUBMITTED TO THE FACULTY OF THE SEMINARY
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF MINISTRY IN LEADERSHIP
IN GLOBAL PERSPECTIVES

BY

PHIL SMART

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George Fox Evangelical Seminary
George Fox University
Portland, Oregon

CERTIFICATE OF APPROVAL

DMin Dissertation

This is to certify that the DMin Dissertation of

Phil Smart

has been approved by
the Dissertation Committee on February 20, 2015
for the degree of Doctor of Ministry in Leadership and Global Perspectives.

Dissertation Committee:

Primary Advisor: Krish Kandiah, PhD

Secondary Advisor: David McDonald, DMin

Lead Mentor: Jason Clark, DMin

Expert Advisor: Patrick Murunga, DMin

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ABSTRACT

To fulfill the mission entrusted to believers by God and shown through the incarnation of Jesus Christ, the same principle of loving others unconditionally is the Church's mandate. Unfortunately, Ugandan traditional worldviews, compounded by outside influences, have contributed to bringing this self-proclaimed, Christian nation to a point of worldwide recognition and reprimand because of its destructive anti-gay legislation and oppression of the LGBT community.¹ Focusing on the struggle between Ugandan evangelical leaders and their response to those with same-sex orientation, this dissertation seeks to investigate the use of Cultural Intelligence (CQ) as a tool for

¹ "Global Views on Morality," Pew Research Centers Global Attitudes Project RSS, April 15, 2014, Summary, accessed December 13, 2014, <http://www.pewglobal.org/2014/04/15/global-morality/table/homosexuality/>.

mitigating the destructive attitudes and behaviors inflicted upon the LGBT community by Ugandan evangelical leaders.

Cultural intelligence, the capacity to function effectively in different cultures or with different people, can be the pathway to increased tolerance, open-mindedness, flexibility and success in many arenas. The hypothesis of this project is that by increasing the CQ of the evangelical community, less dogmatic assumptions, broader worldviews of life and more loving responses toward people unlike one's self or in this case, toward the gay community, will transpire. Subtle changes in one's worldview through growth in CQ will produce a church that is more accepting toward the LGBT community, allowing grace to dominate over legalistic and traditional approaches.

Strongly held religious attitudes are difficult to transform through theological argument. Therefore, an approach to modifying Ugandan religious and cultural views will be attempted by identifying and understanding the historical background issues, theological perspectives and basic worldviews under which the majority of Ugandan evangelicals operate and by reflecting upon the medical and psychological advances in regards to sexual orientation. A CQ tool will also be developed which can be used to cultivate common ground, initiate discussions on sexuality and promote a more empathetic comprehension of behaviors and actions. The tool will integrate indigenous stories provided by African evangelicals, biblical inputs, discussion points and survey questions.

The following true story, told to the author by the victim, sets the stage for the subsequent discussion.

Kiyimba ran from his house. He heard shouting behind him as the neighbors appeared outside their simple huts. He knew all was not well when he felt a cold water-like substance roll down his left shoulder. Thankfully, the bullet had only pierced the skin, resulting in just a shoulder wound. The rifle his father—a wealthy man by the village standards, and his supposed protector—had kept for protection was now being used to cut his life short. Kiyimba was the youngest of the five sons of Kyyeune.

Kiyimba glanced at the sad and angry faces as he fled from his house. He looked into the faces of those standing by their huts. They were his friends, workmates at a local Census Bureau and some of his family members. There was no destination... no place to hide. He couldn't go home and he couldn't even go back to his place of work at the census bureau. He was an outcast and might even go to jail. As he ran, he agonized over the facts that led to this surly outcome.

As far as he could remember, he never liked the company of girls. He remembered being slightly attracted to his male friend at age 12. When his friends were always talking about the girls in his neighborhood as a teenager, he was never interested. Some days his friends would tease him for not having a girlfriend. At the age of 17 he knew there was something wrong; he liked boys. But this was an abomination toward God and to his whole family who were Christian—as was most of Uganda where he lived. He prayed that he could be attracted to girls, but it never happened. He even fasted and went to the extent of promising God, “If only you will change this desire so that I can be attracted to only girls and never to boys, then I will serve you the rest of my life.” The stress of being gay overwhelmed him. He didn't know anyone else like himself and had even dated a few

girls trying to appear normal. Every day felt as if he were living a lie—but nothing would change.

One day in his late teens, his family attended a crusade sponsored by Ugandan and American pastors. The theme was “How the Gays are Destroying our Nation and Recruiting our Children.”² He hoped the crusade could help him. At the rally Kiyimba yelled, cursed the gays, prayed and worshipped God hoping this crusade would work out a miracle he so desired and change his sexual orientation. But nothing changed in his life. Surprisingly, it was at the crusade when he caught Samuel’s eye. He too was yelling, “Kill the gays!” but with the same struggles and hesitancies as Kiyimba. Kiyimba had found someone like himself.

They began seeing each other clandestinely. Nothing sexual transpired between Kiyimba and Samuel. However, Kiyimba now had a reason to live—a reason that could also get him killed. It was unheard of, and un-African to fall in love with a person of the same sex. A strong African man is supposed to marry and have a family that will perpetuate the family name.

It was a normal day working at the office of the Census Bureau when shouts erupted from Kiyimba’s co-workers. “The government has outlawed gays,” they shouted. “Halleluiahs,” and “Praise the Lords,” reverberated throughout the cubicles. Kiyimba grabbed the newspaper; black and white letters stared at him as he read the print. Uganda had just passed a law that would make it one of the most oppressive countries for homosexuals.³ Any gay person faced the possibility of prison time and any homosexual

² Jeffrey Gettleman, “Americans’ Role Seen in Uganda Anti-Gay Push,” *New York Times*, Summary, accessed June 27, 2013, <http://www.asdf.com/>.

acts committed could result in a lifetime of incarceration. If anyone knew someone who was gay, it was their duty to turn them in.⁴ He knew things were tough ahead of him. He had nowhere to hide.

In the weeks that followed, newspapers began printing photos of known gays as if they were on the “Most Wanted” list.⁵ Each time Kiyimba picked up a paper, he couldn’t help but feel it was his eyes—his face—staring back at him on the pages. Many people who were identified as gay lived in fear, especially after an angry mob killed a gay man openly in the streets of Kampala.⁶ Kiyimba dreamed of Samuel but did not dare visit him.

He would never know who told his father, but when confronted, all the years of denial and living his lie poured forth. He confessed to his father and asked for forgiveness. He shared that he had wanted to be healed but never could be. That’s when Kiyimba’s father ran for the rifle in the bedroom and shot at him as he fled the house where he’d lived for 21 years. To the old man, he had no son. The family could not be dragged into shame and it was an abomination to have a gay person in the family. His

³ Ilya Gridneff, “Uganda Anti-Gay Law Spurring Abuses, Rights Defenders Say,” Bloomberg.com, May 15, 2014, Summary, accessed June 18, 2014, <http://www.bloomberg.com/news/2014-05-15/ugandan-anti-gay-law-spurring-violations-rights-defenders-say.html>.

⁴ Sarah Bailey, “Intercontinental Divide: Global Pressure Mounts for Uganda to Defeat Anti-gay Bill, and Puts Evangelicals at Odds with One Another,” *Christianity Today* 54 (February 2010): 19.

⁵ Pepe Julian Onziema and The Opinions Expressed in This Commentary Are Solely Those of Pepe Julian Onziema, “Living Proudly in Face of Uganda’s Anti-gay Bill,” CNN, January 25, 2013, accessed June 21, 2014, Summary, <http://www.cnn.com/2013/01/25/opinion/onziema-uganda-anti-gay/index.html>.

⁶ Sunnivia Brydum, “LGBT Ugandans Attacked as Tabloid Lists ‘Top 200 Homos’” Advocate.com, February 25, 2014, Summary, accessed June 25, 2014, <http://www.advocate.com/world/2014/02/25/lgbt-ugandans-attacked-tabloid-lists-top-200-homos>.

father feared what the society would think of him. “I would rather have Kiyimba dead than have the whole society shun my family,” were the old man’s thoughts.⁷

⁷ Phillip Smart, “Interview with Anne Baraza,” interview by author, October 8, 2014.

SECTION ONE

THE PROBLEM

To fulfill the mission entrusted to believers by God and shown through the incarnation of Jesus Christ, the same principle of loving others without discrimination is the Church's mandate. Statistics show that the anecdotal vignette of Kiyimba as shared with the author by Kenyan Anne Baraza, is all too common for those with same-sex orientation. Unfortunately, Ugandan traditional worldviews, compounded by outside influences, have contributed to bringing this self-proclaimed, Christian nation to a point of worldwide recognition and reprimand because of its destructive anti-gay legislation and oppression of the LGBT community. Focusing on the struggle between Ugandan evangelical leaders and their response to those with same-sex orientation, this dissertation seeks to investigate the use of Cultural Intelligence (CQ) as a tool for mitigating the destructive attitudes and behaviors inflicted upon the LGBT community by Ugandan evangelical leaders.

This paper will focus on the struggle between the Ugandan evangelical church and its reaction to those with a same-sex orientation. Due to the historical background and particular theological perspective on homosexuality that led to Uganda's discriminatory laws, this study will pursue change, based upon cultural intelligence principles which could aid in modification of Ugandan evangelical's harmful behavior toward the LGBT community as well as incremental societal transformation.

While parallels can be drawn between other countries and peoples,¹ Uganda was chosen as the subject of study because of its combination of a large influential evangelical community, American traditional evangelical influence and extreme anti-gay laws - representing the battle between LGBT human rights and the evangelical church. Worldviews, culture, outside influences, African tradition and family structures have brought this country to a point of worldwide recognition because of its oppression of the LGBT community – all done in the name of God.²

Definition of Terms Used

As cultures developed, homosexuality was recorded, shared and revealed in instances of domination, exploitation and eroticism.³ The current idea of strong love relations between people of the same-sex, in which parts of society approve and legal standing exists, is a recent development.⁴ Therefore, in this paper, *homosexuality* will be referred to persons experiencing any type of same-sex behaviors, while *LGBT community* will define those experiencing sexual preferences toward those of their gender as

¹ Alex Morris, “The Forsaken: A Rising Number of Homeless Gay Teens Are Being Cast Out by Religious Families,” *Rolling Stone*, September 3, 2014, Summary, accessed October 27, 2014. <http://www.rollingstone.com/culture/features/the-forsaken-a-rising-number-of-homeless-gay-teens-are-being-cast-out-by-religious-families-20140903?page=2>.

² Michael Carl, “Ugandan President Repents of Personal, National Sins,” WND, November 24, 2012, accessed June 18, 2014, Summary, <http://www.wnd.com/2012/11/ugandan-president-repents-of-personal-national-sins/>.

³ Louis Crompton, *Homosexuality & Civilization* (Cambridge, MA: Belknap Press of Harvard University Press, 2003), XIII.

⁴ Michael Klarman, *From the Closet to the Altar: Courts, Backlash, and the Struggle for Same-sex Marriage* (Oxford: Oxford University Press, 2013), 3.

exercised in contemporary society. Further, I will attempt to favor the term “gay” as it is the preferred nomenclature among this subculture.⁵

Evangelicals who believe that change of orientation is the only prescription for redemption and vehemently oppose any homosexual rights or free expressions of gay sexuality will be referred to as *traditional evangelicals* or *traditionalists*.

⁵ John Boswell, *Christianity, Social Tolerance, and Homosexuality: Gay People in Western Europe from the Beginning of the Christian Era to the Fourteenth Century* (Chicago: University of Chicago Press, 1980), 45.

SECTION 2

OTHER PROPOSED SOLUTIONS

The Church and Homosexuality - Perceptions

Much of the global church's intolerance and persecution toward gays and other minority groups result when a dominant group feels threatened. Historically, in the early church, discrimination and oppression of gays was scripturally justified by three separate perceptions: lack of procreation, unnaturalness and stereotypes defining deviant behavior.

Sex for Procreation Only

Church history and the early church fathers taught that sex should be used for procreation only.¹ Under this perception, if homosexuality were tolerated, fears arose that a society would die out and cease to exist.²

Homosexuality is unnatural

A second threat posed by homosexuality related to its "unnaturalness"³ - God made two parts that fit together, anything other is not natural.

Derision Based on Stereotypes

The last threat, based upon stereotypes, derides gays and ignores historical differences. False stereotypes that have led to persecution over the ages have included the likelihood of gay men becoming child abusers and greater participation in transient

¹ Clement, and John Ferguson, *Stromateis* (Washington, D.C: Catholic University of America Press, 1991), 12.

² Boswell, 10.

³ Ibid., 12.

sexual affairs.⁴ These and other unfounded accusations have continued to produce fear in the dominant group and abuse toward the minority set.

Same-sex love was pervasive throughout much of liberal Greek society, presenting little threat to the culture that preceded and enveloped the Roman Empire.⁵ For the Romans, homosexuality was an established aspect of their culture, while the Christian community under their rule, wrote little to indicate special or a decisive degree of bigotry. Recorded persecutions were rare, while poems and writings recording gay love and trysts survived.⁶

The Church and Homosexuality- Historical Perspective

As Christianity flourished and exercised its power as the official religion, transition ensued. Instead of indifference or simple rejection, homosexuality became an anathema and gays become the recipients of the worst sorts of torture and punishment. Labeled “unnatural” by church leaders, criminalization followed as homosexuality became the “sin not even to be mentioned.”⁷ Codes of conduct and taboos followed. Clement of Alexandria formulated what would later be known as the “Alexandrian rule” of sexual conduct. This was the beginning of an attitude that would infuse Christianity for hundreds of years – “that any sexual pleasure sought for its own sake, even within

⁴ John Stossel and Gena Brinkley, “Gay Stereotypes: Are They True?” accessed March 27, 2013, <http://abcnews.go.com/2020/story?id=2449185>.

⁵ Crompton, 2.

⁶ Boswell, 333.

⁷ Crompton, 1.

marriage bonds, is a sin and contrary both to law and to reason.”⁸ He particularly singles out homosexuality, citing its unnaturalness.⁹

The early church fathers looked to the Bible, emphasizing the Hebrew Scriptures for much of their directives. The sins of Sodom came to describe homosexuality, resulting in the word sodomy, which produced fear in the ancient peoples, seeing their own iniquity of inclusion as a reason for their own destruction. The lack of ability for procreation, unnaturalness and the fear of sodomy resulted in excessive intolerance, which culminated with Augustine, Chrysostom and Justin.

St. Augustine believed that homosexuality was a “direct affront to God and a perversion of sexual desire,”¹⁰ while Justinian, a byzantine emperor in 527 AD enacted these attitudes into a codified set of laws known as the Code of Justinian. Penalties included castration, exile and lethal punishment for Sodomites, fearing the divine’s reprisal.¹¹

The Middle-Ages was a time of wide-spread fanaticism, narrow-mindedness and oppression toward gays. Human rights were close to non-existent with the preference of the majority coming to be equated with God’s preference.¹² As cities grew and flourished during the Renaissance, sexual matters were more often seen as part of increased

⁸ Clement, *Christ the Educator* (New York: Fathers of the Church, 1954), 170.

⁹ Crompton, 117.

¹⁰ Thomas Augustine, E. B. Pusey, and William Benham, *The Confessions of St. Augustine* (New York: P.F. Collier & Son, 1909), 46.

¹¹ Cyril Theophanes, A. Mango, Roger Scott, and Geoffrey Greatrex, *The Chronicle of Theophanes Confessor: Byzantine and Near Eastern History, AD 284-813* (Oxford: Clarendon Press, 1997), 108.

¹² David Nirenberg, *Communities of Violence: Persecution of Minorities in the Middle Ages* (Princeton, NJ: Princeton University Press, 1996), 19.

civilization and biases were not as strongly enforced through law or public pressures.¹³ However, continuance to view homosexuality as an affront to the family structure persevered in areas outside urban strongholds.

The height of animosity and hate toward marginalized people groups was reached during the Crusades and the Spanish Inquisition. Jews, Moors and especially gays were the target of the conformers who felt that any person with homosexual inclinations was an insult before the Almighty and had enacted an “abominable crime against God,”¹⁴ resulting in burnings, hangings and castrations. Punishment became the norm and remained so until the Enlightenment began its work of dismantling the former’s criminal law, some believing that sodomy was the result of superstition and fanaticism.¹⁵ Even then, the status quo of discrimination changed little until the mid-1900s.¹⁶

Many European nations, including Germany and the United Kingdom retained sodomy laws through the 19th and into the 20th century. In England, the death penalty for anyone claiming homosexuality persisted until 1861, afterwards, life in prison continued until 1967.¹⁷ As recent as 1953, an executive order signed by American President Eisenhower listed homosexuality as sexual perversion and sufficient grounds for elimination of government employment.¹⁸ The medical profession in the mid-20th century

¹³ Crompton, 251.

¹⁴ *Ibid.*, 293.

¹⁵ William Percy, “Homosexuality in the Middle Ages,” June 14, 2009, accessed February 17, 2013, http://www.williamapercy.com/wiki/index.php?title=Homosexuality_in_the_Middle_Ages

¹⁶ Boswell, 25.

¹⁷ “Holocaust History.” United States Holocaust Memorial Museum, accessed March 30, 2013, <http://www.ushmm.org/>

¹⁸ John D’Emilio, *Sexual Politics, Sexual Communities: The Making of a Homosexual Minority in the United States, 1940-1970* (Chicago: University of Chicago Press, 1983), 21.

classified homosexuality as a disease and filled asylums with the “sick,” or worse yet performed lobotomies, castration and electroshock therapy to cure gay individuals.¹⁹ But in the midst of hopelessness, a civil rights movement arose.

Changes in America

The Mattachine Society, a clandestine pro-gay organization founded in 1951 delivered the impetus for a small but growing verbal and legal discourse providing the steps toward materializing the concept of homosexual love.²⁰ Gay rights became public. Attention by the media and liberal mainline churches accelerated the sexual orientation debate. Even with the occurrence of these changes, attitudes remained strongly negative. A 1969 *Time* article showed that 60 percent responded that they still considered homosexuals “harmful to American life.”²¹

Christian anti-gay organizers were looking for a spokesperson to counter the swelling gay activism. Anita Bryant, former Miss America runner-up, became the perfect emissary and campaigned in 1977 to repeal a Miami ordinance banning anti-gay discrimination.²² Bryant succeeded in barring gays from adopting children, and with success and growing support from churches, her organization attained a national following.

¹⁹ Klarman, 6.

²⁰ Lou Chibarro, Jr., “New Mattachine Society of D.C. Uncovers LGBT History,” *Washington Blade Gay News Politics LGBT Rights* ICAL, May 14, 2014, accessed December 5, 2014, <http://www.washingtonblade.com/2014/05/14/new-mattachine-society-d-c-uncovers-lgbt-history/>.

²¹ “Behavior: Discussion: Are Homosexuals Sick?” *Time* (October 31, 1969): 61.

²² Joanne Mariner, “Anita Bryant’s Anti-Gay Legacy.” *Alternet*, February 2, 2004, accessed February 19, 2013, http://www.alternet.org/story/17737/anita_bryant's_anti-gay_legacy/

Under President Reagan’s conservative presidency, anti-gay groups flourished and found support in the White House. The Moral Majority, under Jerry Falwell and Dr. James Dobson’s Focus on the Family, fought vigorously against gay rights. Dr. Everett Koop, Reagan’s surgeon general declared homosexuality a sin,²³ and the Supreme Court upheld a lower court’s ruling, continuing to consider same-sex relations “sodomy,” therefore, illegal.²⁴

Although recent gains on behalf of the LGBT community have been dramatic, with some evangelicals reconsidering their beliefs, many traditionalists still solidly consider any form of homosexuality a sin, believing change in orientation as the only solution.²⁵ This was the atmosphere, which allegedly propelled a group of American evangelical leaders to Uganda.

The Pivotal Ugandan Workshop and American Influence

For two days in March 2009, three American men spoke to thousands on “the gay agenda – that whole hidden and dark agenda.”²⁶ As confessed “experts” on homosexuality (although later, acknowledging themselves as “little-known American commentators on cultural issues”),²⁷ topics included: making gays straight, how gay men

²³ Klarman, 33.

²⁴ Klarman, 37.

²⁵ “Overview of Same-Sex Marriage in the United States - Pew Forum on Religion & Public Life,” Overview of Same-Sex Marriage in the United States - Pew Forum on Religion & Public Life, accessed March 3, 2013, <http://www.pewforum.org/Gay-Marriage-and-Homosexuality/Overview-of-Same-Sex-Marriage-in-the-United-States.aspx>

²⁶ Jeffrey Gettleman, “Americans’ Role Seen in Uganda Anti-Gay Push.” *New York Times* (January 4, 2010): 1.

²⁷ Sarah P. Bailey, “Intercontinental Divide: Global Pressure Mounts for Uganda to Defeat Anti-gay Bill, and Puts Evangelicals at Odds with One Another.” *Christianity Today* 54 (February 2010): 17.

sodomize boys and lure them into homosexuality, how gays are seeking to take over the world and child molestation.²⁸

Ugandan director of the Family Life Network, Stephen Langa, organized the conference around the “goal of restoring traditional family values for Uganda.”²⁹ Americans Don Schmierer, a board member of Exodus International, Caleb Lee Brundidge, a self-professed former gay man promoting homosexual healing and Scott Lively of Abiding Truth Ministries spoke for multiple hours on the “gay movement as an evil institution.” Lively further claimed “homosexuals (are) the true inventors of Nazism and the guiding force behind many Nazi atrocities.”³⁰ “Higher divorce rates and child abuse were also cited as ailments perpetuated because of homosexuality.”³¹

Before returning to the States, Lively held an audience with government officials, encouraging stronger punishment. Within weeks, the Anti-Homosexuality Bill of 2009 appeared before the Ugandan legislature. “Before 2009, there was dislike and misunderstanding, but because of the conference and inflow of money sent by these same fundamentalists, hatred exploded,” cites ousted gay priest Father Masaala.³² Bishop Ssenjonyo, a progressive Anglican, now suspended, stated, “I’m sure that these lies will

²⁸ Kapyka Kaoma, “The U.S. Christian Right and the Attack on Gays in Africa,” *Political Research Associates* (December 01, 2009) 1.

²⁹ *Ibid.*, 1.

³⁰ Coralie Tripier, “Stop Fight for Gay Rights in Uganda, July 4, 2012, accessed March 2, 2013, <http://www.ipsnews.net/2012/07/film-murder-and-threats-cant-stop-fight-for-gay-rights-in-uganda/>.

³¹ Ramos, 1.

³² Father Anthony Masaala, interviewed by author, Kampala, Uganda, April 8, 2013.

incite public hatred against gays,”³³ a prophetic word that was to come true as the groundwork by conservative evangelical groups resulted in the harshest anti-gay legislation in modern times.

Martin Ssempe, a key designer of the “Kill Gays” legislative bill cites Rick Warren as a friend and supporter of the damaging policies.³⁴ Visiting Uganda before the 2009 conference, Warren compared homosexuality to pedophilia, uttering “Homosexuality is not a natural way of life and thus not a human right, we shall not tolerate this aspect at all.”³⁵

Claiming influence and money from America, African Christian political groups are lobbying for stricter punishment and stiffer sentencing for gays. For example, The American Center for Law and Justice (ACLJ), a conservative American civil group founded by Pat Robertson, is establishing chapters to promote homophobia throughout Africa.³⁶

Influence

One chapter, the East African Center for Law and Justice (EACLJ), holds great influence in support of inordinate punitive means of discrimination. Their stated goal is “lobbying to draft legislation and policies according to Christian views.”³⁷

³³ Tarso Ramos, “Colonizing African Values: How the U.S. Christian Right Is Transforming Sexual Politics in Africa.” 2012, accessed February 28, 2013, <http://yubanet.com/world/Colonizing-African-Values-How-the-U-S-Christian-Right-Is-Tranforming-Sexual-Politics-in-Africa.php>.

³⁴ Kaoma, 5.

³⁵ Richard Bartholomew, “Ugandan Media: Rick Warren Denounces Gay Rights, accessed March 2, 2014, http://www.talk2action.org/story/2008/3/30/54825/1882_03/30/08. Charismatic and well-spoken, Ugandan Martin Ssempe was the energy behind the rally and behind the American connections, having visited and spoken at many American leaders in their US churches.

³⁶ Kaoma, 9.

³⁷ Tom Osanjo, “Pointing Fingers in Kenya.” *Christianity Today* (July 2010): 37.

Family Watch International's director Sharon Slater is representative of many independent, "pro-family" groups that extend their reach to Africa because of the welcomed reception. Non-scientific and bathed in doubt, statements such as "the population crisis is a hoax and only a way for homosexuals to justify themselves as "non-breeders" are fodder for the anti-gay arguments.³⁸

Using rallies to encourage the promotion for stiffer legislation, The Call, Prison Fellowship Ministry and International House of Prayer amplified the homophobic atmosphere. Lou Engle spoke highly of the "kill gays" bill³⁹ but also wrote that the "tornado which killed over a hundred people in Joplin, Missouri was God's punishment," therefore remaining dubious to many. These and others such as Mike Bickle⁴⁰ are seen as periphery in the United States but applauded in Africa. Perceived as expressing mainstream American evangelical thought, few Ugandans are able to distinguish between the work of moderate evangelicals and hard right groups.⁴¹ "Words from American leaders are like God's words," says Ugandan Pastor Brown, a gay sympathizer.⁴²

³⁸ Sharon Slater, *Stand for the Family: Alarming Evidence and Firsthand Accounts from the Front Lines of the Battle; a Call to Responsible Citizens Everywhere*, (Mesa, AZ: Inglestone Pub., 2010), 143.

³⁹ Michael Wilkerson, "American Supports Ugandan Anti-Gay Bill," Religion Dispatches, May 4, 2010, accessed March 30, 2013, http://www.religiondispatches.org/archive/politics/2531/american_supports_ugandan_anti_gay_bill

⁴⁰ Brian Tashman, "Mike Bickle Warns That Homosexuality 'Opens the Door to the Demonic Realm,'" Right Wing Watch, January 3, 2012, accessed March 13, 2013, <http://www.rightwingwatch.org/content/mike-bickle-warns-homosexuality-opens-door-demonic-realm>.

⁴¹ Kaoma, 3.

⁴² Kiyimba Brown, interviewed by author, Kampala, Uganda, April 7, 2013.

Money

Another issue is money. Shoring up dwindling funds and support in America by focusing on the evils in other countries has been a strategic reason for the foray into Africa. International House of Prayer reportedly tripled financial support after taking on the evils of homosexuality in Uganda.⁴³ Reports of bribes paid to Ugandan informers and others to discredit gays abound. Witnesses, claiming they were forced into becoming gays, later admitted the falsehood, saying it was because of payment from leaders funded by evangelical groups based in the United States.⁴⁴ Episcopalian Kapya Kaoma has documented the movement, tracing American money buying fundamentalist loyalty.⁴⁵ The EACLJ and other accusers counter, saying that Kaoma is “sowing seeds of eternal death, destruction and damnation in the Global South, in place of eternal life, joy, peace and hope.”⁴⁶

Mainline denominations decried the potential passage of the bill as non-Christian, but only international governmental influence has held the bill in check.⁴⁷ Britain and Sweden have threatened blockage of aid unless the death penalty clause is dropped, asserting Human Rights Violations.⁴⁸ President Barack Obama declared the Ugandan bill

⁴³ Ibid.

⁴⁴ Masaala.

⁴⁵ David Virtue, “Homophobia in Africa: The Real Truth Please,” VirtueOnline, November 21, 2009, accessed March 2, 2013, <http://www.virtueonline.org/portal/modules/news/article.php?storyid=11604>.

⁴⁶ Ibid.

⁴⁷ Bahemuka Hannington, interviewed by author, Kampala, Uganda, April 9, 2013.

⁴⁸ “Uganda’s Anti-gay Bill Reintroduced in Parliament,” Fox News, February 7, 2012, accessed March 13, 2013. <http://www.foxnews.com/world/2012/02/07/ugandas-anti-gay-bill-reintroduced-in-parliament/>.

“odious” while Canadian Foreign Minister John Baird also spoke against the legislation.⁴⁹ Conversely, human rights and poverty organizations have remained conspicuously silent with the exception of World Vision Uganda.⁵⁰

Ugandan president Yoweri Museveni, to much applause within the State House, signed the anti-gay bill into law on February 24, 2014.⁵¹ Although the death penalty clause was dropped, activist and international organizations condemned the harshness of the bill, eventually leading to a legal challenge in which the Constitutional Court of Uganda ruled on August 1, 2014 the new law invalid on a technicality. However, the fight has only begun and the stage is set for a continuous struggle. In response to the anti-gay bill, pro-gay propaganda and money from US political figures, embassies, activist groups and media outlets, such as the Voice of America,⁵² are working to keep the bill invalid while having little success countering the homophobia.⁵³ As money funnels into coffers on both sides, Ugandans are sensing that they are merely pawns for an overseas debate. As Kaoma states, “Africa’s anti-gay campaigns are to a substantial degree made in the U.S.A.”⁵⁴ while the local LGBT community is collateral damage.

South African Melanie Nathan sums it up best. “When (US) religious extremists found that their war against homosexuality was floundering on home turf, they scrambled

⁴⁹ “Uganda Anti-Homosexuality Bill: MPs Drop Death Penalty,” BBC News, November 13, 2012, accessed February 27, 2013, <http://www.bbc.co.uk/news/world-africa-2046388>.

⁵⁰ Bailey, 2.

⁵¹ Elias Biryabarema, “Uganda President Signs Anti-Gay Bill, Defying the West,” Yahoo! News, February 24, 2014, Summary.

⁵² “The Gay Agenda in Africa,” East Africa Center for Law & Justice, August 6, 2012, accessed March 4, 2013, <http://eaclj.org/>

⁵³ Gettleman, 2.

⁵⁴ Virture, 2.

to capture a world ripe for scapegoating, using the Bible to spin their hateful yarn on African soil. Uganda became a target and they were successful. Their target included not only the general Ugandan populace, but also the Ugandan politicians and Members of Parliament, who subscribed to their interpretations, that Gays are not fit to live 'because the Bible says so!' This trend has spread across the continent. And anti-gay laws have been passed, compliments U.S. Evangelicals."⁵⁵

Adding to the tragedy is the claim; supported by the EACLJ, that homosexuality in Africa is a relatively new reality. Claimants suggests it is not African, rather, part of the West's agenda to destroy family life in post-colonial nations and another export and act of colonialist domination.⁵⁶ Although African Presbyterian leader David Githii, agrees, stating that "Homosexuality has never been part of our society...all this came from the West,"⁵⁷ there are many who would argue this thought as a fallacy.

Homosexuality in Africa

While contested greatly, Dr. Brian Albright of Hope International University states that although oppression and injustice toward the marginalized began with colonizers, it has continued at the hands of African leaders post-independence.⁵⁸

⁵⁵ Farouk Chothia, "Will Binyavanga Wainaina Change Attitudes to Gay Africans?" BBC News, January 23, 2014, Summary, accessed March 3, 2015, <http://www.bbc.com/news/world-africa-25858397>.

⁵⁶ Sabella Abidde, "David Mark and Homosexuality in Africa." The Punch Newspaper, January 23, 2013, accessed February 20, 2013, <http://www.punchng.com/viewpoint/david-mark-and-homosexuality-in-africa/>.

⁵⁷ Kaoma, 13.

⁵⁸ Brian Albright, *Cross Cultural Lessons Learned*, proceedings of Marketplace Revolution, DeVos Center, Grand Rapids, Summary.

Anthropological and historical records indicate that homosexuality and bisexuality were present in pre-colonial Africa. Nevertheless, little evidence exists as to the first homosexual records on the continent.⁵⁹ Answers for this lack of evidence could be the lack of a written history. Linguistic markers such as “gay” and “fag,” identifying this type of behavior, were introduced within the English or French languages only during colonization.⁶⁰

Antagonists quote historical writings from Sir Richard Burton, a British explorer in the 1800s, who reinforced the myth of African sexual exceptionalism by drawing the boundaries of his “Sotadic Zone,”⁶¹ where homosexuality was supposedly widely practiced and accepted, or not, excluding sub-Saharan Africa in his assessment. Researcher Marc Epprecht dismisses the claims of a Western introduction of homosexuality and instead posits relations between same-sex males in cities going back long before western influence.⁶²

A second perspective showing homosexuality in Africa comes from an incident in 1885 when 45 young “men of the court” were martyred partially because of their refusal of King Kabaka Mwanga’s homosexual advances.⁶³ Records state that the king and

⁵⁹ Abbide, 1.

⁶⁰ Eusebius McKaiser, “Homosexuality Un-African? The Claim Is an Historical Embarrassment,” *The Guardian*, October 2, 2012, accessed January 28, 2013, <http://www.guardian.co.uk/world/2012/oct/02/homosexuality>.

⁶¹ Aderinto, 122. British explorer Richard Burton believed there were geographic regions in which pederasty was celebrated and other areas where it was not prevalent. In his geographic map, sub-Saharan Africa is not included.

⁶² Marc Epprecht, “The ‘unsaying’ of Indigenous Homosexualities in Zimbabwe: Mapping a Blindspot in an African Masculinity.” *Journal of Southern African Studies* 24, no. 4 (1998): 631.

⁶³ Stephen O. Murray, *Traditional” Sub-Saharan Africa and Contemporary South Africa* (Unpublished Paper), 1.

others employed this sexual perversion as a symbol of dominance, perhaps learned from Arab traders.⁶⁴

English anthropologist E. E. Evans-Pritchard shares that, in his studies of the African Azande in the 1920s and 30s, when there was an absence of women, Azande men had sex with boys “just because they like them.”⁶⁵ Other records indicate young men, “when not out herding cattle, generally sleep together and would have sexual relations.”⁶⁶ Surprisingly, spiritual justification for tolerance has been recorded in the Dogon tribe, maintaining the belief that historically, gays were seen in the same vein as astrologers, further adding to the fallacy that homosexuality arrived in Africa by westerners.⁶⁷

Masaala suggests “Africans don’t want to accept that something is inherently wrong, instead claiming importation and colonization as the culprits,”⁶⁸ therefore shedding any responsible or association of guilt. Perhaps, instead of an identity, the cultures, which were transmitted by European and US colonization were intolerance, taboos and resentments.

Recent Movement

Shortly after the introduction of the Ugandan “Kill Gays” bill, feeling pressure and condemnation from the West and progressive Christian groups, Exodus International

⁶⁴ Steve Noll, “June 3 - Ugandan Martyrs Day,” Global South Anglican Online, June 3, 2006, accessed February 20, 2013, http://www.globalsouthanglican.org/index.php/comments/june_3_uganda_martyrs_day/

⁶⁵ E. E. Evans-Pritchard, “Sexual Inversion among the Azande.” *American Anthropologist* 72, no. 6 (1970): 1429.

⁶⁶ *Ibid.*, 1430.

⁶⁷ Murray, 6.

⁶⁸ Masaala.

began the retreat from “guilt by association,” making an about-face, calling on leaders to have caution, citing possible ramifications of such a devastating bill. Rick Warren publically condemned the anti-homosexual bill, calling any involvement he had with the divisive rulings as “lies and errors and false reports.”⁶⁹ Lively, Brundidge and Schmierer all backed away from their previous conference statements. Schmierer said he “felt duped,” thinking instead that the conference was on parenting skills, having no idea of its direction while Lively felt disappointed in the outcome, although both helped to construct the bill.⁷⁰ Lively, who is facing a lawsuit for anti-gay promotion,⁷¹ professed it was insulting that “reporters would connect the bill’s origins to the American.”⁷²

Because of global condemnation and as Ugandan evangelical leaders became more discriminatory, Lou Engle of The Call during a successive trip to Uganda expressed “lack of knowledge,” instead, pledging a message of love to homosexuals.⁷³ Martin Ssempe, the most vocal Ugandan pastor supporting the bill has become less public and influential as money from Rick Warren and other US evangelicals has dried up.⁷⁴

The recant came too late, however. The mitigation of past attitudes, now so strongly voiced by Western evangelical groups, has allowed for the crescendo of condemnation of colonization again. This time “they [those in the West] are trying to

⁶⁹ Gettleman, 2.

⁷⁰ Ibid.

⁷¹ Terry Firma, “U.S. Court OKs Gay-Hating Pastor Scott Lively Getting Sued For Crimes Against Humanity... but Don’t Rejoice Just Yet,” Friendly Atheist, December 8, 2014, accessed December 9, 2014, Summary, <http://www.patheos.com/blogs/friendlyatheist/2014/12/08/u-s-court-oks-gay-hating-pastor-scott-lively-getting-sued-for-crimes-against-humanity-but-dont-rejoice-just-yet/>.

⁷² Bailey.

⁷³ Wilkerson.

⁷⁴ Ibid.

impose what they believe (less hateful directions toward homosexuality) to the point of imperialism,”⁷⁵ cites Byaruhanga, a Ugandan theology professor. Whether true or not, for African leaders, denouncing homosexuality as un-African has become a way of identifying a postcolonial identity and autonomy.

Future Implications

Much of the historic 2009 conference rhetoric centered on homosexuals’ ability to change their sexual orientation. This basic assumption, however, is flawed.

Not directly involved in Uganda but apropos to the issue of change, a charity called, Courage UK, shifted positions in 2001. No longer espousing homosexual healing as possible, the trust’s founder, Jeremy Marks, admitted he had been wrong in believing homosexuality “was not of God” and could be healed.⁷⁶ The same can be seen around the globe. In 2013, Exodus International’s President Alan Chambers also changed his position, now rejecting reparative therapy and declaring that change is unlikely for over 99 percent of gays,⁷⁷ agreeing with the studies of Camperio-Ciani, showing that gays are just “wired that way.”⁷⁸ His change of posture has resulted in the closing of the once influential organization.⁷⁹

⁷⁵ Bailey.

⁷⁶ Victoria Combe, “Crusade to Cure Gays Was Wrong, Says Founder,” World Wide Religious News, April 6, 2001, accessed March 16, 2013, <http://wwrn.org/articles/166/>.

⁷⁷ Jeff Schipiro, “Exodus International Rejects Reparative Therapy for Gays,” Christian Post, June 29, 2012, accessed April 1, 2013, <http://www.christianpost.com/news/exodus-international-rejects-reparative-therapy-for-gays-77413/>.

⁷⁸ Andrew L. Whitehead, “Homosexuality, Religion, and Science: Moral Authority and the Persistence of Negative Attitudes,” *Sociological Inquiry* 82, no. 4 (November 2012): 487.

⁷⁹ Alex Sundby, “Exodus International, Controversial Ministry Offering “alternative to Homosexuality,” to Shut Doors,” CBSNews, January 20, 2013, accessed November 28, 2014, Summary,

Even with these philosophical reversals and current medical knowledge which suggests that same-sex orientation is non-changing,⁸⁰ attitudinal modifications for traditional evangelicals continue to be difficult. Worldviews and beliefs based upon complete moral authority as revealed in traditionalists' literal scriptural interpretation, suggests little likelihood of movement from an anti-gay bias. Confronted with overwhelming evidence that gays are "wired that way," those who distrust science actually barricade themselves further into conservative beliefs when challenged with factual information, claims Whitehead.⁸¹ The belief prevails that if actions are a result of controllable factors, then change is possible and people can be held responsible. This is the wish of traditional conservative evangelicals. Attempts to prove otherwise, although possible - as has been cited, will continue to be unlikely as these reversals would dismantle a belief system based upon moral authority.

African leaders sympathetic to the cause of a more tolerant acceptance of gays agree that education is a possible answer.⁸² Seminary curriculums and pastoral training emphasizing love and tolerance might allow leaders with less bias to emerge. Decreased funding from Western traditional evangelicals and better examples of Western Christianity are essential as well as a new way of understanding each other.⁸³

<http://www.cbsnews.com/news/exodus-international-controversial-ministry-offering-alternative-to-homosexuality-to-shut-doors/>.

⁸⁰ Whitehead, 489.

⁸¹ Ibid., 492.

⁸² Hannington.

⁸³ Makokha.

Cultural Intelligence principles remind us that communicating is much more than language; it is also an understanding of what's meant by the words used and nuanced expressions or actions shared. Communication issues are complicated by US evangelicals wanting influence without the subsequent responsibility when Africans take foreigners words to an extreme and perhaps different understanding than what was intended.⁸⁴ American mainline and moderate leaders, too, need to take responsibility, investing in ways to change the hatred toward minority African and American groups to one of love and acceptance.

Education of Christian leaders will be the course if change is to occur. While training leaders in cultural intelligence and bias development will help in mitigating outdated philosophies emanating from the West, CQ growth could also moderate the impact in developing nations and lessen the West's influence. As Brown dreamed, "a message of love needs to replace a message of hate. Truth endures to the end, therefore, I will not compromise - the Bible is not homophobic."⁸⁵

⁸⁴ Bailey, 18.

⁸⁵ Brown.

SECTION THREE

THESIS

Worldviews and Culture

Culture is a way of life that is embedded within one by what is learned and shared by members of a unique group. One's culture affects communication, orients understanding, reproduces itself and cultivates a person's thoughts. It's the way life is believed, lived and passed on to others.¹ It can be learned and taught but generally these are worlds created by the society. It's the "meaning dimension or worldview of social life."² As believers following scriptures, experiencing theology and understanding one's purpose, culture needs to be understood. An understanding of what is happening culturally and why a worldview is thus developed prompts one how to respond in Christ-likeness to a marginalized demographic.³

Worldviews, even Christian worldviews, are embodied in each generation's logic, validations and particular manifestations. Although evangelical doctrine is similar the world over, practices are highly socialized within a particular people and their culture, producing a specific set of behaviors which reflect a specific view of religion and reality through the lens of their worldview.⁴ Worldviews can have negative and positive outcomes for individual faith and belief. Forms can be good or bad depending on the

¹ Kevin J. Vanhoozer, Charles A. Anderson, and Michael J. Sleasman, *Everyday Theology: How to Read Cultural Texts and Interpret Trends* (Grand Rapids, MI: Baker Academic, 2007), 24.

² Ibid.

³ Vanhoozer, 9.

⁴ Peter Horsfield, "A Mediated Religion: Historical Perspectives on Christianity and the Internet," *Studies in World Christianity* 13 (December 2007): 279.

expression one wants to exercise within a certain culture.⁵ A worldview shapes and hones a person's or group's experience of their environment, affecting thoughts and behaviors, but many times taken for granted like colored lenses, through which one sees and processes.

Worldviews are similar to cultural understandings except that while culture is broad and immutable in many ways within a particular environment, worldviews can be composed of subclasses within a culture and are expressions of a particular heart that can be true, partly true or even false in relation to the current culture.⁶ These can be conscious or even subconscious filters that are catalytic in our understanding of our world and morals. A worldview is where one finds solace or harmony in their beliefs when conflicting or contrary evidence is presented. It is our belief system in all things that matter and "generally operates outside of our own sentience."⁷ Individually and culturally shared worldviews are present in life, influencing everyday encounters as well as, reactions toward the LGBT community.⁸

Synopsis of Five Main Worldviews

Evangelicals sometimes erroneously divide worldviews into only two camps, Biblical and non-Biblical worldviews. Chris Gousmett defines it further as theological or

⁵ David A. Livermore, *Cultural Intelligence: Improving Your CQ to Engage Our Multicultural World* (Grand Rapids, MI: Baker Academic, 2009), 17.

⁶ James W. Sire, *The Universe next Door: A Basic Worldview Catalog* (Downers Grove, IL: InterVarsity Press, 1997), 17.

⁷ Marilyn Schlitz, "Worldview Literacy Project, Experiential Pedagogy, Middle School, High School, Web Based, Self-aware, Qualitative, Classroom Observation," 2012, accessed November 2, 2013, <http://education.jhu.edu/PD/newhorizons/Journals/Winter2011/Schlitz>.

⁸ Paul G. Hiebert, *Anthropological Reflections on Missiological Issues* (Grand Rapids, MI: Baker Books, 1994), 50.

philosophical/secular worldviews.⁹ He constructs that Biblically held worldviews concentrate on supernatural processes and/or beings, and see their framework of beliefs structured entirely and completely on the inerrant scriptures for everything in life, without exception.¹⁰ In contrast, non-Biblically held worldview systems of belief are based upon natural processes and though can be in harmony with faith, can also use other means of authority from which to judge morality and behavior. While a myriad of other worldviews exist influencing perceptions of life's experiences, commonality emerges that reduces the distinctions. Some dominant worldviews are: Naturalism (Modernism), Pantheism, Spiritism (Polytheism), Theism (including Deism) and Postmodernism.¹¹

To help understand why one acts in a prescribed manner toward the LGBT community, a comprehension that all people are influenced by many worldviews, not just a simple division of either theological or secular is necessary.

Naturalism

In naturalism, God is irrelevant or non-existent. Humanity is not a unique or soulful being but finds value only in the extent of one's developed evolutionary path, excluding forms of supernatural or spiritual explanations. With no natural prescribed outline of truth or morals, values are one's own doing. Knowledge and education come from what is empirical, examined and postulated through science and discovery.¹²

⁹ Chris Gousmett, *Introduction to a Christian Worldview*, All of Life Redeemed, 1996, Summary, accessed September 5, 2014, <http://www.allofliferedeemed.co.uk/>.

¹⁰ Ibid.

¹¹ Dennis McCullum, "Five Worldviews," Review of 5 Major World Views, 2012, Summary, accessed October 10, 2013, <http://www.xenos.org/classes/papers/5wldview.htm>.

¹² Ibid.

All is cause and effect. This is secular humanism in which destiny is dictated by each person with no foundational sense of ethics or right and wrong except what is perceived through personal understanding. Concentrating on facts and scientific observation, man has the ability to plan, control and alter our place within the universe and his evolution, thereby, acting as if God doesn't exist.¹³

Those with a naturalist worldview would have little reason to discriminate the LGBT community because of no perceived moral truths to wrestle with.

New Age/Pantheism

People with a New Age worldview find peace, meaning and significance through an understanding of one's self in relation to the universe. Everything is interrelated and man is part of everything, or part of an essence that is god. No distinction is given between animals, plants and humanity – all is integrated into an illusion of Gaia. A path toward oneness with the universe, greater enlightenment and consciousness is the goal upon which one travels. Reality is not specific and conflicting but rather harmonious and inclusive. Instead of good and evil, there are stages of development and enlightening. Death is not necessarily an end but part of the spiritual process of attaining nirvana or completeness.¹⁴

Hindus, Buddhists and New Age followers subscribe to variations of this worldview. Although homosexuality is criticized by some of those who see through this worldview, more often than not, sexuality and its various expressions are seen as areas in which one can experience spiritual or psychological growth. As gender is only one facet

¹³ Julien Offray De. LaMettrie, *Man a Machine* (La Salle, IL: [u.a.]: Open Court, 1993), 177.

¹⁴ Jerry Solomon, "Worldviews-Probe Ministries," Worldviews-Probe Ministries, 1994, accessed October 10, 2013, <http://www.probe.org/site/c.fdKEIMNsEoG/b.4224519/k.362A/Worldviews.htm>.

of a person's being, same-sex orientation is irrelevant to progress on the path toward enlightenment and ultimate knowledge.¹⁵

Spiritism/Tribalism (Polytheism)

Believers who hold to an orientation built around tribalism accept multiple gods or spirit scenarios. Not only creatures but material things can have spirits of good and evil. Ancestors continue to be important and powerful even after death. Direct access through charms or idols, protection through amulets or contact through Shaman figures are important in helping to process, interpret and influence the gods and spirits. The gods of Spiritism can be vindictive as well as benevolent therefore values are seen more in the form of taboos, or things not to do that would upset or irritate those that have spiritual power over the adherents.¹⁶

Holders of the view of multiple gods or spirits tend to be wary of anything different or that could possibly upset the beings. If misfortune is bestowed on a group, a cause needs to be found. Although some expressions of homosexuality in historic Africa were lauded and the practitioners were viewed as those who channeled the spirits,¹⁷ modern history has shown that the one who is different is usually the sacrificial lamb. Gays bear the brunt of mistrust among those of a Spiritist leaning and can be seen as the cause for the god's anger and punishment.

Theism

¹⁵ Zeller.

¹⁶ Ali A. Mazrui and Christophe Wondji, *General History of Africa* (Oxford: Heinemann, 1993), 505.

¹⁷ Marc Epprecht, "Sexual Minorities, Human Rights and Public Health Strategies in Africa," *African Affairs* 11 (2012): 223, accessed December 7, 2013.

Theism has been the predominant view of Westerners or followers of Islam for much of the last two millennia, only recently relinquishing some of its dominance to naturalism, modernism and as of late, post-modernism. Belief in a personal God who has revealed himself in the Bible and in Jesus Christ, who is supreme and good, forms the core for theism.¹⁸ All earth and its functions are guided by His hand in supernatural intervention or through revelations relegate a theistic believer's behavior.

Moral values are received in many ways, including experience, scriptures, personal revelation and tradition. God is sovereign yet man is free to interpret the sources of revelation through their worldviews. For the homosexual, this can bring difficulties. Because Christian tradition affects worldview, Christians can become late adopters to modern discoveries and enlightenment which would change the emphasis of Biblical interpretation. Secondly, a belief in a supernatural god that controls all aspects of life tends to make transformation the only solution to any type of non-normative behavior or orientation. Lastly, conformity is a strong tenant of evangelical Christianity and those outside of the "bonded or closed sets" of fellowship can at times be physically and spiritually persecuted and discriminated.¹⁹

Postmodern

Theism held sway and united a Western mindset even during the growth of Naturalism and Modernism. Postmodernism however has seen the prominent center focus of belief begin to vanish. Postmodernism has no center but rather a plethora of philosophies and beliefs. One can, however, define this period of cultural orientation with

¹⁸ Sire, 23.

¹⁹ Hiebert, 36.

the word pluralism. Instead of a source for absolute truth, reality is “socially constructed.”²⁰ Some shared values that post moderns tend to agree on are tolerance, freedom of expression and inclusion. Gays thrive in this environment as morality and societal norms are human creations rather than dictated by a god. Postmodernism however has little relevance or impact at this time in Uganda and developing countries.²¹

Ugandan Worldview

Traditional or Spiritist Sub-Saharan African worldviews have historical impact and are a unifying factor in thought and life for many Ugandans. These worldviews however can hinder the internalization of a true Christian message and practice.²² John Mbiti describes Ugandan vacillations between Christianity and traditional African customs as “religious concubinage” because the professed Christian seems to find satisfaction in African traditional practices that have not been met in Christian living and practice,²³ producing a dualism between Christianity and Tribalism/Spiritism.

In times of need and crises, (such as illness or death) believers following this dualism often revert to their traditional or tribal faith says African Christian leader Mathema.²⁴ So, the deepest core of the African culture remains untouched. Being so, the traditional African worldview and dualism throws a serious challenge toward a tolerant

²⁰ McCullum, 2.

²¹ Jason Mandryk, *Operation World* (Colorado Springs, CO: Biblica Publishing, 2010), 840.

²² Zacchaeus Mathema, “The African Worldview: A Serious Challenge to Christian Discipleship,” *Ministry*, October 2007, accessed November 7, 2013, <https://www.ministrymagazine.org/archive/2007/10/the-african-worldview.html>.

²³ Ibid.

²⁴ Ibid.

position on homosexuality by sub-Saharan and specifically Ugandan evangelicals.

Aspects of the traditional African worldview that impact the Christian faith and same-sex bias include, but are not limited to; belief in hierarchies, patriarchy, a strong sense of community, an orientation to power and authority, and belief in mystical powers.

For many Ugandans, human existence remains orderly and structured although the construct of the hierarchies varies from culture to culture. Social systems are such that each person lives under entities of power and hierarchical systems, which play out for good and success and therefore, the benefit of the people who fall under them.

In patriarchal societies, homosexuality compromises hierarchical power as it doesn't conform to norms. Procreation is also an issue²⁵ because there are no heirs to hold the land, land and procreation being pivotal in a traditional patriarchal African worldview.

For those believing in Spiritism, God can seem distant and aloof if not pleased. For divine access, power, and all other benefits, the living have to go through intermediaries, pastors and political leaders, who are between those on the level of human existence and the supreme God Himself.²⁶ Homosexuality can be identified as a taboo, affecting this connection, resulting in God's disfavor and punishment.

Mystical powers such as demon possession, divination, magic, sorcery, and witchcraft are real to those who follow a Spiritist, pantheistic worldview and can be used to enhance life or harm human beings. Any deviation of normal life can cause suspicion and be seen as causing a divide between God, the Spirit world and the community. Same-

²⁵ Matthew Vines, *God and the Gay Christian: The Biblical Case in Support of Same-sex Relationships* (New York: Convergent Books, 2013), 37.

²⁶ Glenn S. Sunshine, *Why You Think the Way You Do: The Story of Western Worldviews from Rome to Home* (Grand Rapids: Zondervan, 2009), 57.

sex attraction falls into this mindset of spiritual warfare and as Ugandan Pastor Kiyimba Brown cites, even “Ugandans living in the cities still fall prey to seeing life through a pantheistic lens.”²⁷

To break from this system or to be “converted” to a system that gives dignity to gays, cuts one from the traditional connections that make life complete, meaningful, and safe. This is the problem faced by the LGBT community in Uganda, inviting ostracism and other forms of social punishment and discrimination.

To the local chiefs and elders it makes sense for these “enemies of the people,” who desecrated God’s will, to get out of the way so that others who comply and cooperate do not have to suffer.²⁸ Sidisse Buli, director for AHOPE sees this happening, “governments using churches and pastors to legitimize the discriminatory laws through Biblical justification, thus conserving harmony among the majority but limiting rights for minorities.”²⁹

Harmonious relationships are central to Ugandans, therefore it’s imperative to cultivate and maintain relational harmony within the community. Laurenti Magesa stresses this importance: “We cannot understand persons, indeed we cannot have personal identity without reference to other persons.”³⁰ If a member dares go against the tradition, such a person would be rejected, and would lose all the rights and prerogatives of the members of the circle.

²⁷ Kiyimba Brown, “Ugandan Worldview,” interview by author, November 14, 2013.

²⁸ Mathema.

²⁹ Sidisse Buli, “Governmental Discrimination,” interview by author, December 4, 2013.

³⁰ Danielle Mezzana, “To End a Stigma - African Traditional Religions and Modernity,” African Traditional Religions and Modernity, 2002, accessed November 30, 2013, <http://www.afrikaworld.net/afrel/religionitrad.htm>.

Two other concerns in the traditional African belief system are to make life possible and to sustain it—which explains the concern about fertility and food. Procreation is a vital aspect of African life. Barrenness is seen as a curse and homosexuality is an affront because of its non-reproductive status.³¹

Much of the disdain for gays and the resulting destructive behavior in Uganda can also be credited to what Livermore calls value dimensions.³² These dimensions, or cultural lenses of; collectivism, high power distance and tribalism, act as worldviews which play out in intolerance, fear and sometimes hate.

Value Dimensions

Collectivism is “the degree to which personal identity is defined in terms of collective, rather than personal, characteristics.”³³ It is measured by the interdependence of humans. Instead of focused on personal pursuits and interests, effort is instead given to what is best for the group, exhibited in behaviors that would not alter the functionality or oneness of a group.³⁴ Collectivism is viewed either horizontal or vertical. The former stresses classlessness while vertical collectivism focuses on authority and hierarchical power, a worldview exacerbated in many developing nations resulting in moral and cultural conformity.³⁵

³¹ Hiebert, 112.

³² David Livermore, *Customs of the World*, 1.

³³ Christopher Earley, *Cultural Intelligence - Individual Interactions Across Cultures* (Stanford: Stanford Business Books, 2003), 65.

³⁴ *Ibid.*

³⁵ T. M. Singelis et al., “Horizontal and Vertical Dimensions of Individualism and Collectivism: A Theoretical and Measurement Refinement,” *Cross-Cultural Research* 29, no. 3 (August 01, 1995): 20, doi:10.1177/106939719502900302.

Conformity is essential in collectivist societies. The more diverse a grouping of people, the harder it is to come together to fight bad behavior, resulting in greater tolerance. To the contrary, areas that experience little ethnic or social diversity, such as Uganda, are more communal and collectivist which tends to find it easier to unite against an enemy - such as one with same-sex orientation or with an individualistic spirit - one that challenges the heteronormative status quo.³⁶

Worldviews that exhibit a second value dimension, High Power Distance, are known by the inequality gap within a society. These cultures foster hierarchy, resulting in discrimination among its people, but surprisingly most of society within this reality accepts or supports great inequity among the people and their rights.³⁷ Authority, good or bad is respected; allowing those in High Power positions to make decisions with or without another's input.³⁸ In high power distance cultures, people not only recognize the power of authority but also accept it as a fact of life, believing all people are not created equal.³⁹ Subordinates, or in our case gay individuals who challenge this system, will not only feel ostracized themselves but will bring shame on their family and friends.

Those experiencing Tribalism, another value dimension that affects one's worldview, see communal social norms and non-tolerance as strength. Any non-conformity or deviance from the norm is highly criticized or even punished to regulate

³⁶ Winifred Gallagher, *The Power of Place: How Our Surroundings Shape Our Thoughts, Emotions, and Actions* (New York: Poseidon Press, 1993), 21.

³⁷ David Livermore, *Customs of the World: Using Cultural Intelligence to Adapt, Wherever You Are* (Chantilly, VA: Great Courses, 2013), 21.

³⁸ P. Christopher Earley and Soon Ang, *Cultural Intelligence: Individual Interactions across Cultures* (Stanford, CA: Stanford University Press, 2003), 30.

³⁹ Brett Rutledge, "Cultural Differences – The Power Distance Relationship," *The Articulate CEO*, September 18, 2011, accessed February 7, 2014, <http://thearticulateceo.typepad.com/my-blog/2011/09/cultural-differences-the-power-distance-relationship.html>.

behavior and reign all into similar action. This response bodes badly for the LGBT community. Tribalism or tightness is experienced in greater degrees within isolated environments believing in superstition,⁴⁰ characterized by setting people apart and the creation of strong loyalties.⁴¹ In tribal cultures, much of the categorizing is based upon stereotypes rather than learned interaction, making dispelling gay stereotypes that much more difficult.⁴²

In addition to the above value dimensions, Folk Religions also share Ugandan evangelicals' beliefs. Folk religions help communities make sense of good and bad in their everyday lives and can be "synchronistic with an overlaying formal religion usually introduced by an outsider."⁴³ Expressions of folk religions mixed with Christianity are found throughout the world and can be experienced in all cultures, but according to Snape, in greater degrees in less developed or more isolated areas, such as sub-Saharan Africa.⁴⁴ Correlations between reward and retribution from God require rituals for either invoking a deities' blessing or for appeasement and avoiding the coming wrath, bringing the syncretistic nature between folk culture and established religion to a point of

⁴⁰ Livermore, 75.

⁴¹ Robert A. Manners and David Kaplan, *Anthropological Theory* (Somerset, NJ: Aldine Transaction, 2007), 454.

⁴² Malcolm Gladwell, *The Tipping Point: How Little Things Can Make a Big Difference* (Boston: Little, Brown, 2000), 1.

⁴³ R. Daniel Shaw, Tite Tienou, and Paul G. Hiebert, *Understanding Folk Religion: A Christian Response to Popular Beliefs and Practices* (Grand Rapids, MI: Baker Books, 1999), 93.

⁴⁴ M. F. Snape, *The Church of England in Industrialising Society: The Lancashire Parish of Whalley in the Eighteenth Century* (Woodbridge, Suffolk: Boydell Press, 2003), 45.

reality within the group.⁴⁵ Many believe punishment from the gods is a result of any sexual non-conformity in a community.⁴⁶

It needs to be stressed that the aspects of the sub-Saharan and Ugandan worldview, which lead to discrimination, can also lead to positive traits that should be replicated around the world. Strong familial and communal values, designated gender roles and respect for authority can produce strong societies if not hijacked to marginalize a single group. Folk religions can also bring value to groups of people, but as seen, this particular pairing of worldviews, conservative traditionalists and folk beliefs can bring detrimental behavior affecting minority groups, especially the LGBT community. Going forward, the modification of worldviews will relate to aspects that resign themselves to the behaviors and attitudes associated with harmful manifestations toward the gay community.

Ugandan evangelical leaders' actions; therefore, can be influenced by culture, worldviews and aspects of fundamentalist and folk religious practices. It isn't enough, however, to know why a people act a certain way. One shouldn't stop with a phenomenological cognizance of different cultures and why a people group has a certain worldview or a proclivity toward destructive behavior. Knowledge alone breeds acceptance, leading to cultural relativism with its silence on moral judgments and issues of comportment.⁴⁷ *Dialogue must commence to help all parties understand how culture*

⁴⁵ Don Yoder, "Toward a Western Folklore," *Western Folklore* 33 (January 1974): 1.

⁴⁶ James W. Sire, *The Universe next Door: A Basic Worldview Catalog* (Downers Grove: InterVarsity Press, 1997), 31.

⁴⁷ R. Daniel Shaw and Tite Tienou, *Understanding Folk Religion: A Christian Response to Popular Beliefs and Practices* (Grand Rapids: Baker Books, 1999), 23.

has shaped their particular worldviews and biases of each held view, creating a beginning point for conversation and transformation.

A volatile statement that is repeated over and over by ministry leaders in the West as well as by indigenous African leaders is, “Christianity in Africa is an inch deep and a mile wide and very legalistic.”⁴⁸ Although applicable to every continent, the quote beleaguers a young, growing, enthusiastic church struggling to find its way among poverty, population increase, economic growth, outside influences and traditional values. Instead, the author’s desire is to see the church move from legalism to one of grace and from discrimination to a church known for its love to all.

Biblical Belief Systems and Homosexuality

To validate a position that espouses change and transformation, an examination of current theological landscapes and existing attempts to mitigate the volatile atmosphere between the church and homosexuality need to be surveyed. An overview of different theological stances on same-sex orientation and the bible begins with identifying revisionists, traditional conservatives and those holding a position referred to as the muddled middle.

Revisionists

The revisionist moniker will be awarded to those believing the Bible to be a collection of narratives, written in a specific context for a specific culture, explaining God’s will living in contemporary society with few doctrinal boundaries.⁴⁹ Sometimes

⁴⁸ Bernard Ayoola, “African Cultural Center,” interview by author, October 3, 2014.

⁴⁹ Kevin T. Bauder et al., *Four Views on the Spectrum of Evangelicalism* (Grand Rapids, MI: Zondervan, 2011), 202.

called liberals, revisionists tend to align scripture to contemporary secular beliefs⁵⁰ rather than hold a worldview in which the Bible is the ultimate authority. Revisionists have little problem with same-sex orientation, seeing the isolated passages in the Bible as unrelated, believing that being made in the image of God provides the very source of human worth. Christians should therefore champion human rights, justice and mercy, including rights for those with same-sex orientation. Timothy Dailey of the Family Research Council echoes Focus on the Family and many conservatives by stating that revisionists see the Bible with a “rubric of fairness” rather than through a literal reading.⁵¹

They would hold that creation assumes what common sexuality looks like but does not advocate for, or prescribe, a certain behavior or foundation for marriage.⁵² Jesus didn’t mention homosexuality and Paul had no understanding of loving, consenting homosexual relations of today,⁵³ let alone, of sexual orientation as a condition. Revisionist would claim that this concern is the most recent in the line of issues in which the church is behind cultural movements, similar to the historical issues between the church and astronomy, women’s rights and slavery⁵⁴.

Revisionists might even go as far as seeing scripture through a homosexual lens rather than a traditional heterosexual worldview, understanding the stories of Naomi and

⁵⁰ J. Brownson, *Bible, Gender, Sexuality: Reframing the Church’s Debate on Same-sex Relationships* (Grand Rapids: Eerdmans Pub., 2013), 40.

⁵¹ Timothy J. Dailey, *The Bible, the Church & Homosexuality: Exposing the “Gay” Theology* (Washington, D.C.: Family Research Council, 2004), vi.

⁵² David L Balch, *Homosexuality and the “Plain Sense” of Scripture* (Grand Rapids: Eerdmans Pub., 2000), 3.

⁵³ Michael Eugene Wittmer, *Don’t Stop Believing* (Grand Rapids: Zondervan, 2008), 76.

⁵⁴ Mel White, *Stranger at the Gate: To Be Gay and Christian in America* (New York: Simon & Schuster, 1994), 239.

Ruth, David and Jonathan, the Ethiopian Eunuch and Matthew 8 as reflecting a pro-gay stance.⁵⁵

Traditionalists

A second position, located at the opposite end of the spectrum, is occupied by those the author identifies as traditionalists or traditional conservatives. Represented by a range of expressions but primarily those with fundamentalist leanings characteristic of many Ugandan evangelicals, biblical authority and literal interpretation is paramount for those in this second group of evangelicals.

Structuring all of life's behavior and belief according to an infallible acceptance of scripture is the goal of these believers. There a few gray areas, all of God's word being useful for doctrinal positions.

Kevin Bauder explains fundamentalists as those seeking to remain separate from others, or from sin,⁵⁶ helping explain the harsh prejudice toward gays by many Ugandan evangelical leaders.

Some traditionalists aren't as discriminatory, seeking to modify harsh behaviors toward others, but still prescribe forms of judgment, with all of life seen through a traditional lens.

Traditional evangelicals believe in the supremacy of the Bible as the authority for faith and worldview.⁵⁷ Generally this means an anti-gay position, taking the Bible verses

⁵⁵ Jeff Miner and John Tyler Connoley, *The Children Are Free: Reexamining the Biblical Evidence of Same-sex Relationships* (Indianapolis: Jesus Metropolitan Community Church, 2002), 29.

⁵⁶ Kevin T. Bauder et al., *Four Views on the Spectrum of Evangelicalism* (Grand Rapids, MI: Zondervan, 2011), 38.

⁵⁷ Roger E. Olson, "What Is "Fundamentalism" and Who Is a "Fundamentalist?," Roger E Olson, February 12, 2013, Summary, accessed February 12, 2015, <http://www.patheos.com/blogs/rogereolson/2013/02/what-is-fundamentalism-and-who-is-a-fundamentalist/>.

as they appear translated into English, prohibiting any homosexual behavior and for many, even the recognition of same-sex orientation. As some churches grapple with the idea of holding to their beliefs but modifying their behavior and even welcoming those with same-sex orientation, the fundamentalist doctrine of separateness still exists. Gays are still expected to modify or change their behavior, and many times their orientation, to be accepted.

The revisionist and traditional conservative “book ends” of belief on the topic of homosexuality and faith are understandable and fairly obvious. It’s when the varying views between the extremes are defined that complications and confusion arise. It is this fluctuating position of beliefs that can be summarized as the muddled middle.

Muddled Middle

The “muddled middle,” a phrase coined by Mark Toulouse,⁵⁸ is a growing location where many find themselves. These voices are more tolerant of the growing acceptance of same-sex orientation in developed-world culture. Evangelical, with a strong regard for traditional biblical beliefs, they seek different interpretations of scripture or trust that a more important purpose of the church is to flourish rather than judge individuals. Representing a growing number of leaders disgusted at the over-emphasis and condemnation of homosexuality, desiring a return to the broad Biblical themes of community, love, relationships and conversation, this position is gaining momentum. Balanced between those claiming traditional conservative values and revisionists, this stance is sometimes confusing and irreconcilable to either of the extremes.

⁵⁸ Balch, 10.

As Al Mohler⁵⁹ describes three types of believers in evangelicalism, this paper will identify three generalizations of where evangelicals fall along the muddled middle continuum.

The first category revolves around a leader's philosophy of wanting to show love and acceptance while continuing to judge behavior.⁶⁰ Celibacy or the desire for change of orientation on the part of gays still accompanies the mindset for persons in this camp but there is a desire to act in love toward the LGBT community. Ephesians is often quoted with leaders expressing that they are only "speaking the truth in love."⁶¹

Believers in this category can be exemplified by Stanley Grenz who titled the phrase "accepting but not affirming." Peter Hubbard echoes the thoughts of those wanting to love others unconditionally while adhering to the Biblical position that same-sex behavior is sin.⁶² Denominations such as The Wesleys agree with Southern Baptist⁶³ and other conservative evangelicals seeing this as the answer – continuing faithfulness to scripture but with love. Shane Wheeler of the Presbyterian Church of America endorses this thought by teaching that "you being gay doesn't put you into some special category of sinners. It just means you struggle to follow Jesus like I do."⁶⁴

⁵⁹ Bauder, 1.

⁶⁰ Stanley J. Grenz, *Welcoming but Not Affirming: An Evangelical Response to Homosexuality* (Louisville: Westminster John Knox Press, 1998), 101.

⁶¹ Edward T. Welch, *Homosexuality: Speaking the Truth in Love* (Phillipsburg, NJ: P & R Publishing, 2000), 1.

⁶² Peter Hubbard, *Love into Light: The Gospel, the Homosexual and the Church* (Greenville, SC: Ambassador International, 2013), 161.

⁶³ Wesleyan Board, "A Wesleyan View of Homosexuality | The Wesleyan Church," A Wesleyan View of Homosexuality | The Wesleyan Church, 2014, Summary, accessed July 2, 2014, <http://www.wesleyan.org/235/a-wesleyan-view-of-homosexuality>.

⁶⁴ Robert J. Tamasy, "Speaking the Truth in Love," ByFaith, September 25, 2014, Summary, accessed January 28, 2015, <http://byfaithonline.com/speaking-the-truth-in-love/>.

Some gays, including author Christopher Yuan are outspoken and applaud this approach and speak of celibacy as the solution,⁶⁵ but although popular among evangelicals and sought after for speaking at church events, little documentation suggests that this approach is healthy or that many gays agree with his position.

Further along the continuum are those seeking to, like their more conservative Christian brothers and sisters, believe in an infallible Bible but take a fresh and intense look at biblical interpretation. Coming to new and different conclusions regarding what the Bible does or doesn't say on same-sex love as expressed in contemporary society is what sets this group apart from those demanding celibacy.

New positions on biblical apologetics are grounded by these muddled middle thinkers typified by; organizational leader Justin Lee, New Testament professor James Brownson, seminary student Matthew Vines, musician Vicky Beeching, African American chaplain Reggie Longcrier and Pastor Ken Wilson.⁶⁶ These believers are taking a renewed look at interpretation, coming to dissimilar conclusions regarding what the Bible does or doesn't say on same-sex love as expressed in contemporary society. Based upon Biblical exegesis and renewed examination, there has been movement by some in this category to a more open perspective. The key point for both groups so far cited as being in the muddled middle being is their adherence to scripture—albeit with different conclusions.

⁶⁵ Christopher Yuan, "Why 'God and the Gay Christian' Is Wrong About the Bible and Same-Sex Relationships," ChristianityToday.com, June 9, 2014, Summary, accessed February 18, 2015, <http://www.christianitytoday.com/ct/2014/june-web-only/why-matthew-vines-is-wrong-about-bible-same-sex-relationshi.html>.

⁶⁶ Ken Wilson, *A Letter to My Congregation: An Evangelical Pastor's Path to Embracing People Who Are Gay, Lesbian and Transgender in the Company of Jesus* (Canton, MI: David Crumm Media, 2014), 1.

Although crossover and merging between these ideologies exists, this last group is seen by more conservatives as somewhat gray in areas of belief. These leaders resort to the overarching biblical narratives of love and grace, largely ignoring the interpretation contortions around which others differ regarding faith and homosexuality.

Driving this group is a similar but more conservative perspective than revisionists—the overarching command of Jesus to love God and to love your neighbor as yourself, always erring on the side of love.⁶⁷ Steve Chalke, a Baptist and evangelical leader in Great Britain and seen as one between the extremes, succinctly says that a Christian’s task is to “bring good news to the poor – socially, emotionally, politically, economical, humanly, right now in community.”⁶⁸ He continues, saying that the church’s denial of gays to live in devoted, stable relationships “consigns them to lives of loneliness, secrecy and fear.”⁶⁹ It’s one thing to be critical of a promiscuous lifestyle, but asks Leslie Weatherhead in her book *The Will of God*, “Shouldn’t the Church consider nurturing positive models for permanent and monogamous homosexual relationships?”⁷⁰

Another muddled middle leader in this category, Adam Hamilton, pastor of the largest Methodist church in America, follows Weatherhead’s teaching of God’s ideal will and God’s circumstantial will – similar to a plan B.⁷¹ Perhaps God’s original plan was perfect, including heterosexual relationships for all people, but for reasons unknown, our

⁶⁷ Adam Hamilton, “19,” in *Seeing Gray in a World of Black and White: Thoughts on Religion, Morality, and Politics* (Nashville: Abingdon Press, 2008), 184.

⁶⁸ Steve Chalke, “Oasis: For People & Community - A MATTER OF INTEGRITY (abridged),” Oasis UK, January 15, 2013, accessed September 11, 2013, <http://www.oasisuk.org/inclusionresources/Articles/MOIabridged>.

⁶⁹ Ibid.

⁷⁰ Ibid.

⁷¹ Leslie Weatherhead, *The Will of God* (New York: Abington-Cokesbury Press, 1944), 2.

reality is different he argues. In those cases when God's ideal will isn't accomplished, circumstances call for His circumstantial will. That is where we are in these times with homosexuality.⁷² Hamilton believes that if this is accepted and church moves on, God would be able to work in the lives of those that have same-sex orientation and be glorified.

Washington, DC Pastor and Christian radio personality, David Anderson, believes that whether right or wrong, this is the reality and culture in which we live. He describes it as the "The Land That Is."⁷³ The focus needs to move from taking sides on homosexuality to Holy-sexuality says Anderson. The Christian's job is to lead people to Jesus, not to a new sexuality.⁷⁴

Andrew Marin, president of The Marin Foundation, is one who, along with author Wendy VanderWal-Gritter, exemplifies the challenge of bringing clarity in exemplifying God's love between the differing poles.⁷⁵ He believes in advancing the debate to a conversation that allows love to dominate lesser discussions on sexuality. He exhorts others to build bridges between people and between people and God. God is the one to judge, that's not our position or calling, rather, by mirroring the way Jesus responded to his enemies, we too, shouldn't posture ourselves with simplistic answers to

⁷² Hamilton, 186.

⁷³ Anderson

⁷⁴ Ibid.

⁷⁵ Wendy VanderWal-Gritter, *Generous Spaciousness: Responding to Gay Christians in the Church* (Grand Rapids: Brazos, 2014), 13.

hard and complex questions but rather direct people to Jesus. He encourages “humility over hostility.”⁷⁶

Danny Cortez of his Third Way⁷⁷ and campus pastor Peter Aelred are further examples of those requiring the church, while holding to scriptural authority, to reexamine the discussion, seeing God’s purposes of love, community and tolerant behavior trumping the conservative viewpoint and the arguments between both edges of the continuum.

Having outlined three overarching categories of biblical interpretation, a fresh rebuttal of conservative viewpoints can be examined.

Scriptural Debate Among Evangelicals

While those in the muddled middle see a broader scope of Christianity, putting people above the ongoing arguments, others continue to examine the selected verses and their meanings. The following is a limited overview of the conservative and a more redemptive outlook of the current scriptural debate among evangelicals.

Genesis

Though there is no actual mention of homosexuality in Genesis, the allusion to traditional male and female relationships is an arguing point in favor of the traditionalists. Many traditionalist conservatives also believe that the cities of Sodom and Gomorrah were destroyed because of homosexuality.

The redemptive argument counters, explaining that the Lord had found ill-favor with the city before the visit, alluding to Ezekiel 16 and Luke 17. Greed, injustice, and

⁷⁶ Andrew Marin, *Love is an Orientation* (Downers Grove, IL: IVP books, 2009), 181.

⁷⁷ David Roach, "'Third Way' Church Disfellowshipped from SBC," Baptist Press, September 23, 2014, Summary, accessed October 4, 2014, <http://www.bpnews.net/43416/third-way-church-disfellowshipped-from-sbc>.

inhospitality to foreigners, arrogance, pride and focus on the world contributed to God's anger.⁷⁸ If any part of this story has anything to do with sex, it is a condemnation of gang rape.

Holiness Codes/Leviticus

Here, the Bible speaks of the detestability of homosexuality and that offenders should be put to death. Although traditionalist conservatives acknowledge that many of the laws found in the Holiness Code don't apply today, they would note that many still do, providing believers a beacon toward proper behavior.

The Holiness Codes are God's rules to the Israelites in order for them to remain distinct and holy from other peoples and nations redemptive believers explain.⁷⁹ It is to help set the Israelites apart from their neighbors, being counter-cultural. They were boundary markers cites Vines, ousting the "effeminate in a Patriarchal culture" – not a condemnation of what we consider healthy same-sex modern relationships.⁸⁰ Cultural codes were disbanded by Jesus and therefore no longer a concern. New Testament debates in Romans 13-14 and Galatians 3 & 5 concerning the place of the law, show strong reaction against those favoring legalistic following of "codes of conduct" born from the desire to distinguish oneself from other tribes⁸¹ and instead opt for an overriding law of love. The act of contact with something deemed wrong by God isn't what matters,

⁷⁸ Marin, 118.

⁷⁹ Ibid., 122.

⁸⁰ Matthew Vines, *God and the Gay Christian: The Biblical Case in Support of Same-sex Relationships* (New York: Convergent Books, 2013), 85.

⁸¹ Dan Otto Via and Robert Gagnon, *Homosexuality and the Bible: Two Views* (Minneapolis: Fortress Press, 2003), 5.

motive is what counts. Today, counter-cultural living and advocating for the marginalized would include love toward the LGBT community instead of hate.

Wittmer counters redemptive thinkers stating that “if society has moved on to accept homosexuality, why haven’t we also moved on to accept other forms of sex listed in Leviticus such as bestiality and in-family sex?”⁸² He continues saying that those and other perverted forms of sexual conduct are still generally condemned.

Paul

In Romans 1: 26-27, Paul speaks of the manner in which sins can hamper our relationship with God. Homosexual behavior is part of this list. Homosexual acts go against the natural order traditional conservatives agree. We cannot disparage two-thousand years of interpretation simply because science has shown that it is an orientation rather than a choice.⁸³

Others believe Paul assumes gender differences as he talks of sin but fails to make an argument against any type of loving same-sex homosexual practices,⁸⁴ speaking rather to the pederasty prevalent during his time, framed against pagan idolatry. Therefore alleging that the acts that Paul speaks of are not what we refer to today as same-sex behaviors.⁸⁵

Although this passage expresses a very negative portrayal of humanity, the opposite would be the perfect relationship, with people integrating their lives with Christ.

⁸² Wittmer, 75.

⁸³ *Ibid.*, 77.

⁸⁴ Richard B. Hays, *The Moral Vision of the New Testament: Community, Cross, New Creation ; a Contemporary Introduction to New Testament Ethics* (London [u.a.]: Continuum T&T Clark, 2004), 394.

⁸⁵ Wilson, 62.

How can gays be encouraged to reconcile with Jesus if all concentration is only on “releasing them to hell,” redemptive believers would question? That wouldn’t be Paul’s position because he would want all to come to a saving knowledge of Christ.⁸⁶

1 Corinthians 6:9-11 appears very straightforward. Gays and lesbians will not inherit the kingdom of God. This passage seems to speak more to homosexuality rather than pederasty, but is included in a list of other sins in which both straights and gays are guilty, showing again the overarching fact of God’s grace for all people.

The Greek word used in this passage, *Arsenokoitai* is only used twice in the Bible and almost never in classical literature.⁸⁷ When used in 1 Timothy 1:10, it is translated perverts. Some say it means male prostitution. Others stress its meaning as married males having sex on the side with boys, or a form of idol worship.⁸⁸ The word pervert can be indicative of a variety of sins, but since history has been seen through a heterosexual bias, homosexuality is assumed.⁸⁹

While there are conservative evangelicals who don’t deny the reality of same-sex orientation, the Bible still appears to censure the practice and behavior with all examples of same-sex relations in the Bible seen in the negative light and therefore condemned. If it is an orientation; celibacy is the only acknowledged traditional Christian response according to these conservative believers.

⁸⁶ Marin, 129.

⁸⁷ Justin Lee, *Torn: Rescuing the Gospel From the Gays-vs.-Christians Debate* (New York: Jericho Books, 2012), 183.

⁸⁸ Ibid.

⁸⁹ Marin, 134.

However, the use of five isolated verses, contestable in meaning and interpretation, to denigrate, discriminate and physically and psychologically harm other human beings made in the image of God, overriding and ignoring the major commands of our Lord himself could be contrived as arrogance. Understanding what the Bible says is important; comprehending the “why” is more significant. A new worldview lens is needed say redemptive scholars.

Central Themes on Homosexuality and Culture

Some scholars categorize the harsh words of Paul as judgments, not toward what we know of loving same-sex relations today, but toward cultural themes that were present in secular society during the New Testament times.⁹⁰ Societal themes of purity, patriarchy, procreation, complementarity, naturalness, softness, honor and shame could have influenced Paul’s theology.

Purity – The underlying message of the Holiness Codes is that things cannot be mixed. The Israelites needed to be different than those around them, categories had to have been kept separate.⁹¹ Purity is a common theme for Paul and harkens back to the Leviticus purity codes.

The same-sex eroticism that Paul speaks of in Romans 1 is classified as impurity, showing attitudes of lust and a heart of sinfulness. Using his logic, these verses or others which link same-sex orientation and attraction with impurity have a place if our motivation is one of sin, but would say little to current loving relations that have pure

⁹⁰ Peter Aelred, *To Melt a Golden Calf: An Evangelical Christian Case for Same-sex Relationships* (Lexington: S.N., 2013), 74.

⁹¹ Via, 7.

heart motives. Paul continues this line of thought in Rom. 3:19, 6:14. Peter and Paul also state that nothing is unclean and people are not unclean when referring to Old Testament law (Acts 10:15; Rom. 14:14).

Patriarchy - Although patriarchy in scriptures is generally seen as the norm, a movement to an egalitarian vision is also present. Traditional society is highly patriarchal⁹² but throughout the Old Testament God raised up foreign and women leaders, showing that the God of Israel does not conform exclusively to the social expectations of the day.

Jesus and Paul didn't conform to the patriarchal assumptions of their day either, discarding much of the patriarchal society by downplaying the differences between male and female, slave and free and removing traditional family structures to secondary positions (Matt. 22:30, Luke 7:36, Mark 5:25, Gal. 3).

With respect to patriarchal societies in which equality is structured "top down" and gender is a determinant for procreation only, same-sex orientation and unions would violate this vision. But in the progressiveness of the gospel in which roles are not prescribed by ancient world responsibilities and human identity is determined instead by our union with Christ, there can be little argument made against same-sex relationships in contexts where patriarchal or hierarchical expectations no longer apply.⁹³

⁹² Vines, 91.

⁹³ Brownson, 84.

Procreation/Complementarity/Naturalness - The understanding of male/female complementarity suggests that in Genesis man and woman were created for physical unions. Anatomy requires two sexes and any distortion of this biology is sin.⁹⁴ Early Christians believed the family existed to produce individuals to populate God's Kingdom.⁹⁵ As marriage is only for procreation and a central part of God's plan, any person not in a marriage union is in sin. Genesis 1-2 outlines the idea of becoming "one flesh" by using complementary sexual equipment, proving that any other use of marriage is not natural.

Brownson counters, arguing that "one flesh" used in the New Testament deals with more than just procreation. Many use the Genesis passages to speak of complementarity as the basis for oneness, seeing it as physical in all aspects, instead, "this position should be seen as a union of kinship and similarity," meaning that the entire discussion of one flesh carries no dialogue about procreation.⁹⁶

Historically, the "natural" order was one of masters and slaves and subservient women. But what seems natural, such as gender roles, the procreative nature of sex and inequality, change over time. Discoveries within the medical and psychological fields of study have for the most part, accepted that same-sex attraction is based upon an orientation rather than a choice;⁹⁷ and identity rather than a behavioral orientation,

⁹⁴ Via, 65.

⁹⁵ Freddy Davis, "What Is the Worldview Basis of Homosexual Marriage?," MarketFaith Ministries, 2008, accessed October 20, 2013, <http://www.marketfaith.org/implications-of-worldview/what-is-the-worldview-basis-of-homosexual-marriage/>.

⁹⁶ Brownson, 86.

⁹⁷ Michael A. Grisanti, "Cultural and Medical Myths About Homosexuality," *The Master's Seminary Journal* 19, no. 2 (Fall 2008): 176.

therefore, naturalness shouldn't be a decisive factor against a positive Biblical view of homosexuality.⁹⁸

Softness - Soft refers (I Cor. 6:9) to problems of self-control or a man taking on women's mannerisms. Paul's term in Romans 1 talks of sexual activity but means "use" which would mean a controlling or dominating passion toward someone – not a mutual love ideology.⁹⁹ The passive role in Biblical times was always categorized as female, therefore, in Paul's mind and his culture, homosexuality prescribed one man to assume the passive or soft role, thereby considered un-natural and against the natural purposes of creation.

Some Bible translations substitute the words "effeminate" or "soft" in place of homosexuality.¹⁰⁰ Men who were considered soft in Paul's day were accused of not following God's purpose for them.¹⁰¹

Honor/Shame - In Romans 1, Paul also uses words that imply degrading or shamelessness. Shame played an important role in ancient Hebrew culture. Any inappropriate action on the behalf of a wife or child brought shame to a father in a patriarchal structure. The list of sins Paul espouses, especially sexual sins would relate back to the father in a shameful way. Any unnaturalness would be considered demeaning to the honor of the family leader and any form of same-sex relationships, even if this passage refers to idolatrous worship, would bring about great disrespect.¹⁰²

⁹⁸ Neil Swidey, "What Makes People Gay?," *Boston Globe* (Boston), August 14, 2005.

⁹⁹ Balch, 3.

¹⁰⁰ Lee, 185.

¹⁰¹ Balch, 219.

¹⁰² Brownson, 212.

Another view that needs to be recognized beyond the broad societal themes of the ancient world is the modern discoveries made in science and medical fields.

Medical and Science - “The fact that gays are wired that way was a revelation for me” said Bishop Hannington of Uganda.¹⁰³ Hannington, after long discussions with a Ugandan medical doctor has since changed his stance on the issue. Much of the debate hinges on this one perception, whether gays are born or “wired” with a same-sex orientation or if choice is involved.

In spite of the fact that no one has found the illusive “gay gene,” and although there is great debate in the medical and science fields whether a person develops sexual orientation at or before birth and before influential environmental factors, or, if it is a factor of the two, agreement is generally reached that gays are “wired” that way.¹⁰⁴ Other researchers cite a fluidity of sexual change over a lifetime but Edwards suggests that sexual orientation is highly “resistant to change from external forces.”¹⁰⁵ Choice and circumstances play little into one’s sexual development. Instead, biological factors determine to a large degree the scope and target of sexual desire says LeVay.¹⁰⁶ However, others continue to believe homosexuality is a choice.

¹⁰³ Bishop Hannington, “Medical Debate,” interview by author, April 2013.

¹⁰⁴ Balch, 122.

¹⁰⁵ George R. Edwards, *Gay/Lesbian Liberation: A Biblical Perspective* (New York: Pilgrim Press, 1984), 17.

¹⁰⁶ Simon LeVay, *Gay, Straight, and the Reason Why: The Science of Sexual Orientation* (Oxford: Oxford University Press, 2011), 282.

Some such as Glenn Stanton disagree with recent medical studies¹⁰⁷ which have shown that if testosterone levels are high in a fetus in the womb of either sex, the brain organizes itself to be predisposed toward a sexual attraction toward females, while if low during this particular prenatal time, the result is an attraction toward males.¹⁰⁸ Other explanations center around hormonal differences, which seem to indicate sexual pre-attraction, centered on a person's genes. Research show that genetic makeup could affect gender-nonconformity, driving hormonal levels to places in the brain that engender one with our sexual predispositions.¹⁰⁹

LeVay paints a picture that is easily understandable. During the developmental process, there are two channels structuring orientation, one leads to heterosexuality and the other to homosexuality. Testosterone levels are in some way elevated or changed, pushing the growth processes down the homosexuality channel instead of the more prominent heterosexual channel.¹¹⁰ Something has been formed by birth, culminating in romantic attractions toward those of the same sex.¹¹¹

¹⁰⁷ Conrade Yap, "Panorama of a Book Saint," : "Loving My (LGBT) Neighbor" (Glenn T. Stanton), September 14, 2014, accessed October 29, 2014, <http://booksaint.blogspot.com/2014/09/loving-my-lgbt-neighbor-glenn-t-stanton.html>.

¹⁰⁸ LeVay, 287.

¹⁰⁹ K. Alanko, "Psychiatric Symptoms and Same-sex Sexual Attraction and Behavior in Light of Childhood Gender Atypical Behavior and Parental Relationships," *Journal of Sex Research* 46, no. 5 (September/October 2009): 1, doi:10.1080/00224490902846487.

¹¹⁰ LaVay, 285.

¹¹¹ Joseph Nicolosi, "A Critique of BEM'S E.B.E Theory," josephnicolosi.com, 2009, accessed October 20, 2013, <http://josephnicolosi.com/a-critique-of-bems-ebe-theory/>

Opposing views are generally espoused by religious leaders such as Gagnon who states that “certainly no one is born a homosexual.”¹¹² Rather, “gender nonconformity and early societal affirmation to that nonconformity is a more likely cause.”¹¹³

Lee chooses to disagree stating emphatically that it’s not a choice and that one just is. It is their make-up. “No gender nonconformity, no situational childhood traumas, no parental differentiation – people just are. There is no choice. Instead, people are gay because of their biology, they are born that way,”¹¹⁴ imploring that a biological basis for predisposition of sexual orientation, ignored by evangelicals since the 1970s when homosexuality was officially declassified as a mental illness, is now a consideration.¹¹⁵

Lastly, similar debates compare the changing attitudes of the church toward slavery, astronomy and women, as a basis for full acceptance of gays in the church.¹¹⁶ Gagnon would distrust this appraisal, seeing positive trajectories for the aforementioned Biblical examples, but no accommodation as time moves forward for homosexuality.¹¹⁷ But an illustration of a trajectory of grace and the continued working of the Holy Spirit is present in contemporary changing dogmas of Christianity counters Jeff Miner.¹¹⁸

Accepting that all sides in this debate use Biblical sources and see themselves as evangelicals, it comes down often to how one views the scriptures. “Christians in early

¹¹² Via, 103.

¹¹³ Ibid.

¹¹⁴ Lee, 62.

¹¹⁵ Charlotte Patterson and Anthony R. D’Augelli, *Handbook of Psychology and Sexual Orientation* (New York: Oxford University Press, 2012), 3.

¹¹⁶ Miner, 52.

¹¹⁷ Via, 45.

¹¹⁸ Miner, 52.

days were divided in how to interpret scriptures says Edwards;¹¹⁹ some insisting on full obedience to Mosaic Law, while some kept partial semblance of the law, while others showed little respect for the Mosaic commandments. Wittmer too suggests that debates on Biblical interpretation can usually be reduced to two viewpoints:¹²⁰

1) A Priori – The Bible is authoritative before or prior to any interpretation (assumptions based upon another’s interpretation), producing a series of litmus tests for belief which might include the virgin birth, inerrant view of scripture, atoning aspect of the cross and a literal heaven and physical return of Jesus Christ.¹²¹

2) Experiential – The Bible is authoritative only in those parts that give meaning to life – through one’s interpretation within his or her life experiences, community of believers and tradition.¹²²

Although there is comfort and a degree of safety in legalism, Jesus constantly alluded to the idea that the “ancient scriptures must be balanced with context and dynamic real-time work of the Holy Spirit.”¹²³ Texts mean different things in different contexts. What is required is to learn what they mean rather than what they say.

¹¹⁹ BroRaymond Edward. Brown and John P. Meier, *Antioch and Rome: New Testament Cradles of Catholic Christianity* (New York: Paulist Press, 1983), 77.

¹²⁰ Wittmer, 17.

¹²¹ Ibid.

¹²² Via, 2.

¹²³ Miner, 71.

Historical developments have changed how the Bible is read, bringing different revelations to different communities at different times, redemptive evangelicals stress.¹²⁴

Instead of reading the Bible through the traditions of the past, McKnight highlights the importance of reading the Bible “with tradition,” allowing it to give guidance without prescribed restrictive paradigms. One must not ignore the scriptures, but instead, delve even deeper into the Bible to learn how God speaks to us in current realities, “in our days in our ways.”¹²⁵ Dresner and traditional conservatives would argue against McKnight’s contextualized understanding of scriptures, stating that scientific discoveries and modern scientific explanations cannot alter traditional orthodox teachings or historical interpretations.¹²⁶

Changes in a Biblical worldview and how one views the Bible usually occur during tumultuous times. Interpretations of what the Bible had to say about kings changed during the American Revolutionary War, while understanding of Biblical truth about slavery changed during the American Civil War and again about equality during the women’s suffrage and human rights movements.¹²⁷ We are living in a similar crossroads of history and the church again seems to be lagging behind rather than leading. A new perspective on the Bible is needed, or as Canadian Professor Wendy VanderWal-Gritter suggests, the Biblical “text must find its focus in the person of

¹²⁴ Balch, 283.

¹²⁵ Scot McKnight, *The Blue Parakeet: Rethinking How You Read the Bible* (Grand Rapids: Zondervan, 2008), 34.

¹²⁶ Samuel H. Dresner, “Homosexuality and the Order of Creation,” *Judaism* 40, no. 3 (1991): 309.

¹²⁷ Michael A. Fishbane, *The Garments of Torah: Essays in Biblical Hermeneutics* (Bloomington, IN: Indiana University Press, 1989), 34.

Jesus,”¹²⁸ if a more tolerant attitude toward the LGBT community in Uganda is to replace hatred and abuse.

Summary of Scriptural Divide

A plethora of new books, blogs and daily debates in the private and public forum attempt to sway one to a particular viewpoint, however, little movement on either side is detected. Whether using scriptural apologetics or endeavoring to simply elevate the conversation to one of civility and acceptance as Marin challenges, many traditional conservatives continue to hold their position in spite of culture and new evidence. Part of this comes from a “fortress mentality” explained by plausibility structures and moral authority.

Plausibility structures¹²⁹ advocate that religious beliefs embedded in the dominant group seem plausible in spite of differing facts or evidence. Believers will not venture outside their social structure for opposing opinions, thus reinforcing their limited thinking.

Belief systems such as “homosexuals are going to hell” will continue to self-validate those within this social structure,¹³⁰ becoming more insular, reinforced through evangelical media. In spite of an unsubstantiated position, justification is found and shared with receptive believers in African nations. Moral authority, or the fundamental

¹²⁸ VanderWal-Gritter, 156.

¹²⁹ Larry Peterson and Gregory V. Donnenwerth, “Religion and Declining Support for Traditional Beliefs About Gender Roles and Homosexual Rights,” *Sociology of Religion* 59, no. 4 (2005): 353.

¹³⁰ Peterson, 354.

idea that truth never changes,¹³¹ also causes traditional conservatives to bolster their position relative to cultural attacks. The greater the attack, the more sure they become of their moral immutable truth.

History has shown that the presence of hatred thrust into the public sphere can eventually change the debate for the general populace, as the villain becomes the victim. Moral authority and plausibility, however, illuminate the tendency for religious groups to discard any scientific or factual evidence, favoring retreat into their sub-culture and false belief system.

As the discussion of homosexuality becomes more global, the conversation itself becomes a technique for change as counter-movement activism can become useful for recipients of the negative activism, says Pr. Makokha, director of Other Sheep Afrika.¹³² Opposing movements alter the political context, accelerating opposing movement activism.”¹³³ In addition to elevating the debate of homosexuality into the public sphere, counter movements that promote hate tend to change those attacked from villains to victims, shifting attitudes, resulting in modification of strong rejection into more passive positions, but in some cases the opposite can occur further entrenching homophobia.¹³⁴

¹³¹ Richard A. Norris and Timothy F. Sedgwick, *The Business of All Believers: Reflections on Leadership* (New York: Seabury Books, 2009), 86.

¹³² John Makokha, interviewed by author, Nairobi, Kenya, April 10, 2013.

¹³³ Tina Fetner, “Working Anita Bryant: The Impact of Christian Anti-Gay Activism On Lesbian and Gay Movement Claims,” *Social Problems* 48, no. 3 (2001): 411-28, accessed April 1, 2013, doi:10.1525/sp.2001.48.3.411.

¹³⁴ “The Gay Agenda in Africa,” East African Center for Law & Justice, accessed March 1, 2013, <http://eaclj.org/>.

Joe Jones of the Urban League also supports communication as a way to modify extreme positions. “We can’t persuade or lay blame, instead find similar narratives of love and family in which can be agreed upon by both sides” – stories that can cause change.¹³⁵

Sensing the difficulty of change through persuasion or Biblical argument, the purpose of this project will disregard the Biblical arguments or the muddled-middle inducements, because of the acknowledged lack of behavioral adjustment through these attempts. Instead, an attempt at circumventing the religious battlefield by pursuing change and worldview renovation through personal growth in cultural intelligence will be presented, bringing conversation, discussion and a more tolerant atmosphere to those debating this highly charged theme.

A Transformational Process

If transformation is to occur, how does it transpire? Several theories were considered after which, it is this author’s contention that transformation within traditional conservative groups found in Uganda is, in fact possible; taking place in the form of changes in beliefs and culture, resulting most importantly, in changed worldviews and behaviors. Effective conversion of one’s belief system to another, moving from an anti-gay position to tolerance can happen through gradual growth or radical shifts of perception¹³⁶ following processes such as the subsequent three steps.

Identifying with people, building trust and friendship so that alternative considerations of social behavior and the work of Jesus Christ can be examined and

¹³⁵ Joe Jones, audio conference with Phillip Smart, Grand Rapids, MI, USA, February 22, 2013.

¹³⁶ Paul G. Hiebert, *Transforming Worldviews: An Anthropological Understanding of How People Change* (Grand Rapids: Baker Academic, 2008), 316.

considered, is a first step.¹³⁷ After a group is confronted with contrary ideas or decisions, a second step involves a reassessment of the issue in which discussion can evolve and future directions modified.¹³⁸ To continue transformation, a third step requires the modification of cultural aspects: cognitive, affective and evaluative.¹³⁹ Multiple theories explain the processes altering these three aspects, which in turn, alter worldview. Examples are; Social Learning Theory, societal influences, diffusion and Wallace's theory. Intentionality, however, is pivotal for any theory to affect transformation.

Social Learning Theory suggests that human beings learn from those around them, thus, influencing behavior. This process includes the modules of: attention, retention and behavior reproduction.¹⁴⁰ "Attention" is similar to cognitive development, or when new knowledge is accepted as important. "Retention" is behavior that is exhibited after the attention given to new ideas has been modeled, eventually becoming assimilated into one's mind. "Reproduction" is when a person uses these newly acquired skills and ideas, turning them into actions that present observable consequences.¹⁴¹

O'Neal suggests other influences can change previously held worldviews; 1) forces at work within a society, 2) contact between societies, and 3) changes in natural or

¹³⁷ Shaw, 389.

¹³⁸ Orlando E. Costas, *The Church and Its Mission: A Shattering Critique from the Third World* (Wheaton: Tyndale House Publishers, 1974), 128.

¹³⁹ Paul G. Hiebert, *Transforming Worldviews*: 312.

¹⁴⁰ Soon Ang and Linn Van Dyne, *Handbook of Cultural Intelligence: Theory, Measurement, and Applications* (Armonk: M.E. Sharpe, 2008), 58.

¹⁴¹ Ibid.

social environment,¹⁴² all of which result in loss of patterns, habits and emotional security, eventually leading to change.

Another theory of transformation called “diffusion,” can incrementally transfer certain ideas and behaviors held by one group to another social group.¹⁴³ It can be the beginning of forces at work within a society and the initial contact needed for the stirrings of change. Watching movies that show social acceptance of gays is an example of diffusion. When new cultures and ideas begin to replace traditional cultures, acculturation takes place. When the new idea becomes part of the indigenous social meaning, it becomes one’s own. At that point culture loss is apparent but the new reality pervades so heavily that the traditional cultures and worldviews disappear in spite of efforts by preservationist to continue them, thus, creating new worldviews.¹⁴⁴

Wallace’s theory is similar to revitalization movements and provides a framework of transition from one belief to another. Five steps are at work in his theory: 1) the presence of an agreed upon social state, moves to, 2) a time of individual stress or tension and personal examination of what one believes, resulting in, 3) a period of cultural distortion and awareness of alternative worldviews that make some sense, leading to, 4) a period of revitalization in which communication to others, organization of followers, internal conflict, adaptation to conflict, and embracing ideas outside of one’s comfort zone ensue, and finally, 5) cultural transformation and the routinization of the new

¹⁴² Dennis O’Neil, “Culture Change: Processes of Change,” Culture Change: Menu of Topics, March 14, 2008, accessed March 16, 2014, <http://anthro.palomar.edu/change/Default.htm>.

¹⁴³ Everett Rogers and Gregg Orr, “Diffusion of Innovations,” March 18, 2003, accessed April 16, 2014, <http://www.stanford.edu/class/symbysys205/Diffusion%20of%20Innovations.htm>.

¹⁴⁴ Ibid.

culture system takes place, creating new living customs. These steps lead to another stable, but different social state and worldview.¹⁴⁵

Wallace's steps can be observed during major social upheavals. The abolition of slavery and women's suffrage movements followed this course. Using Wallace's grid, Western nations seem to be in the middle period of step four, working on conflict and organization as the model relates to LGBT rights while many African countries, including Uganda, are navigating the beginnings of step two.¹⁴⁶

Change transpires according to Wallace's model when variables are introduced that aren't in alignment with the standard operating procedures, causing tension. Confrontation with new information and experiences, different than long-held beliefs of a group causes a reassessment of strategy, evaluation and eventually thought. In the case of LGBT tolerance, new medical and psychological findings could apply as new information. These stresses require a deeper calculation, reframing culture and worldview, exacting new baselines of acceptance and tolerance.¹⁴⁷

Even if transitional stages such as those indicated are in place for the proposed changes to occur, an exacerbated sense of religious communal morality still exists.¹⁴⁸ Throughout history a prime motivator of resistance to change has been religion. Islam, Judaism and Christianity have supported maintaining traditional moral ways, resisting

¹⁴⁵ Anthony F. Wallace, "Theory of 'Revitalization Movement'" Theory of 'Revitalization Movement' by Anthony F. C. Wallace, 2014, accessed February 17, 2014, http://www.academia.edu/839547/Theory_of_Revitalization_Movement_by_Anthony_F._C._Wallace.

¹⁴⁶ Ibid.

¹⁴⁷ Chris Argyris, "Single-Loop and Double-Loop Learning Model," AFS Intercultural Programs, November 13, 2012, accessed March 15, 2014, <http://www.afs.org/blog/icl/?p=2653>.

¹⁴⁸ Hiebert, *Transforming Worldviews*, 327.

any deviations. Disparity within evangelical church polity over moral expectations of those with same-sex orientation aggravates individual proclamation of sexual identity by gay individuals because of fear, though a minority would side with cultural tolerance.¹⁴⁹

Over the centuries the church has reluctantly undergone changes in response to new contexts and the desire to bring the light of the gospel to a new generation. As an example, only most recently the stigma of mental illness is finally being confronted by the church instead of seen as demonic or caused by sin.¹⁵⁰ Instead of being captured by a its own culture, unwilling to change, the church needs to review its own history, understanding and embracing the current revitalization movements occurring between the LGBT community and the community of faith, seizing the opportunity to make a difference before the new stable social structure arrives and the church is left behind.

Although resistant to change, the building blocks for the above types of transformation, even within religious environments, can begin with simple changes in one's sensitivity, emotional and cultural intelligence.

Sensitivity, Emotional Intelligence and Cultural Intelligence

Programed to think that a particular way comprises the best cultural norms for living, psychologist Harry Triandis from the University of Illinois writes that people are “socialized to be ethnocentric, experiencing shared value systems.”¹⁵¹ Growth and change

¹⁴⁹ Ibid.

¹⁵⁰ Helen Lee, "Overcoming Mental Illness' Stigma in the Church: An Interview with Amy Simpson," *Christ and Pop Culture*, April 08, 2013, Summary, accessed January 24, 2015, <http://www.patheos.com/blogs/christandpopculture/2013/04/overcoming-mental-illness-stigma-in-the-church-an-interview-with-amy-simpson/>.

¹⁵¹ H.C. Triandis, *Beliefs, Attitudes, and Values* (Lincoln: University of Nebraska Press, 1980), 195.

takes place, however, when there is recognition and acknowledgement that there are other ways of living beyond one's ethnocentric beliefs.¹⁵²

Intercultural sensitivity, Emotional Intelligence (EI) and Cultural Intelligence (CQ) can be used to help create attitudes needed for those with distinctly different worldviews to come together and create new baselines of understanding and value systems. Agreement of right or wrong isn't as crucial as the recognition that other baselines held by those with different values, beliefs and aggregate experiences exist.¹⁵³ Evangelicals and the LGBT community can coexist with different worldview baselines if there is acknowledgment of the other, but it is challenging at the time of this writing as few Ugandan evangelical leaders will admit that same-sex orientation is a reality or that there are Ugandans with a gay propensity.¹⁵⁴

As a person grows in sensitivity and recognition of one's own beliefs and worldviews, acceptance of others living differently and holding beliefs other than the dominant thought can emerge. Intentionality in learning and seeking to understand the "other" eventually belies different behavior and thinking.¹⁵⁵ Tolerance, openness and self-reflection are essential drivers for intentionality, highlighting CQ and EI as effective tools for change.

¹⁵² Ang, 349.

¹⁵³ Ibid., 347.

¹⁵⁴ Biryabarema, 1.

¹⁵⁵ Ang, 350.

Emotional Intelligence is the ability to recognize, understand and manage emotions.¹⁵⁶ In dealing with volatile subjects such as the Bible and homosexuality, EI can be a helpful resource. Just as Martin Luther King Jr.'s speech propelled the American human rights movement forward, strengthening EI can help communicate the message of grace to a non-tolerant demographic of believers.

Although there is the existence of a “dark side,” in which those who have honed their emotional skills can become manipulators of others, the benefits outweigh the risk.¹⁵⁷ In a recent study, Adam Grant reports that emotionally intelligent leaders advocate more for equality, are more open to innovative ideas, and are more adept at challenging traditional thought without “rocking the boat.”¹⁵⁸ Even more viable as an advocate for change, is cultural intelligence.

Cultural Intelligence and its Development

Defined as the “ability to interact effectively in multiple cultures,”¹⁵⁹ CQ helps ascertain why certain people communicate and react in ways which are either positive or destructive with those of other cultures. The capability to function efficiently within differing national, ethnic and organizational cultures is the measure used for CQ acquiescence. Culture has existed for generations and for much of history it has meant a refinement of an individual through education or experience with the “finer things of

¹⁵⁶ Adam Grant, “The Dark Side of Emotional Intelligence,” *The Atlantic*, January 2014, accessed March 15, 2014, <http://www.theatlantic.com/health/print/2014/01/the-dark-side-of-emotional-intelligence/282720/>.

¹⁵⁷ Ibid.

¹⁵⁸ Ibid.

¹⁵⁹ K. A. Crowne “What Leads to Cultural Intelligence?” *Business Horizons* 51, no 5 (2008): 391.

life.” However, within the last hundred years, culture as being a “way of life” has eclipsed the former meaning and is the definition, which will be utilized in this paper.

Cultural differences or likenesses can be seen and referred to through a variety of meanings. Lineage, heritage, ethnicity, political and religious background, social class, education and language can be a few that provide a person with what we would call culture. It’s how a person makes sense of his world. CQ helps navigate culture. In business or in religion, cultural intelligence is essential for intra-cultural success and for transformed lives. An understanding of CQ is imperative for organizational accomplishments and for building genuine relationships with those different than ourselves.

While seeking to understand CQ, the ultimate purpose of this study is to engage issues within religion and evangelical circles. The desired outcome is for the possibility of change to occur, utilizing CQ as a device that may precipitate modification. David Livermore describes CQ as the “path to loving others.”¹⁶⁰ This is the dream I seek – to use CQ as a tool in which gays and traditional conservatives can learn to love each other more.

Sternberg and Detterman began developing the theory of multidimensional perspectives of intelligence within the spectrum of mental health and organization psychology. Drawn from the intriguing findings and studies of group relationships and

¹⁶⁰ David A. Livermore, *What Leads to Cultural Intelligence: Improving Your CQ to Engage Our Multicultural World* (Grand Rapids: Baker Academic, 2009), 11.

emotional intelligence, cultural intelligence, growing out of IQ and EQ¹⁶¹ began as a sub-dimensional framework of this area of study.¹⁶²

The structure for multiple intelligences, through various efforts was reduced to four complementary ways to conceptualize this multi-factor construct or model. The terms metacognitive, cognitive, motivational and behavioral intelligence were outlined as the basis for discovering individual intelligence.¹⁶³

Again, this framework is important as it suggests that people have different areas of intelligence capacity - the first two, metacognitive and cognitive being mental, while motivational and behavioral are as the last conditions state, behavioral capabilities. As those four markers began to be used within the CQ studies, a brief understanding evolved indicating that cognitive CQ is our knowledge of the basic structures and processes of culture. Metacognitive CQ mirrors the mental capacity to acquire and internalize cultural knowledge while motivational CQ is our ability to stay on task in growing in our understanding of culture and functioning in intercultural situations and behavioral CQ is the capacity to successfully intersect with another culture by way of appropriate verbal and nonverbal actions.

Earley and Ang proposed Cultural Intelligence as having the ability to “detect, assimilate, reason and act on cultural cues appropriately in situations characterized by cultural diversity.”¹⁶⁴ What made this new direction even more attractive was that

¹⁶¹ Julia Middleton, *Cultural Intelligence CQ: The Competitive Edge for Leaders Crossing Borders* (London: Bloomsbury Publishing, 2014), 7.

¹⁶² Robert J. Sternberg, “The Theory of Successful Intelligence.” *Review of General Psychology* 3, no. 4, (1999): 294.

¹⁶³ Ang, 4.

¹⁶⁴ Soon Ang and Linn Van Dyne, *The Handbook of Cultural Intelligence*, 332.

although other areas of intelligence, such as IQ and EQ are necessary, these vary from culture to culture so that a person's IQ or EQ could change dramatically when confronted with a new cultural challenge. CQ in contrast, is able to provide leadership so that a person can function effectively in all settings, with all types of people and in all cultural situations.¹⁶⁵

Four Dimensions of CQ

CQ as a form of intelligence refers to an individual's capabilities and not to personality traits or a person's interests. It also isn't specific to any one particular culture but rather, the ability to function within any culture and to transcend cultural boundaries.

The four dimensions are:

- 1) Cognitive CQ refers to the level of a person's cultural awareness and the ability to gain and understand cultural knowledge. Livermore expresses it as knowledge CQ, the ability to understand cross-cultural issues and differences.¹⁶⁶ An understanding of the norms and values of a culture is the result of cognitive CQ, as well as an understanding of the other's view of us. Although cognitive or knowledge CQ is highly emphasized in many approaches it is insufficient without the following complimentary elements of CQ.
- 2) Metacognitive CQ refers to the level in which a person adapts regarding forms and practices of culture because of knowledge and gained personal experiences.¹⁶⁷ The ability to strategize when crossing cultures is reflective of metacognitive CQ.

¹⁶⁵ Earley, 3.

¹⁶⁶ David A. Livermore, *Leading with Cultural Intelligence: The New Secret to Success* (New York: AMACOM, 2010), 26.

¹⁶⁷ Ang, 5.

This would include environmental and interpersonal relationships. Livermore uses the less technical term of strategy¹⁶⁸ and describes this ability to be mindful and cognizant of the interplay when relating to people from cultural contexts different from our own.

- 3) Motivational CQ refers to the ability to direct attention to, and sustain an interest in adapting to a different culture.¹⁶⁹ It's the understanding of what it takes to be functional in cross-cultural situations and exhibiting the energy required to navigate these social systems. Livermore's word drive, reminds us that if there is no motivation for increased cross-cultural effectiveness, the subject is lacking in this crucial measure of CQ.
- 4) Behavioral CQ refers to the ability to communicate verbally and non-verbally when interacting with people of other cultures or behaving in ways consistent with another group's cultural values. It's the ability to act.¹⁷⁰ It is words and actions which are used for cross-cultural relationships. When we have the capacity to change our actions, thoughts and even words, then we will have accomplished this element of CQ.

As an illustration of the four-factor model, one can imagine a participant on a mission trip to Bangladesh. Knowledge CQ is used to learn about Bangladesh, its people, and religion. Population, names of cities, mass transit systems, favorite sports and even some phrases in Bengali are also researched as part of knowledge CQ.

¹⁶⁸ Livermore, *Leading with Cultural Intelligence*, 27.

¹⁶⁹ Ang, 6.

¹⁷⁰ Ang, 7.

The participant would also become familiar in the way culture functions, employing strategy CQ. He would learn and plan for what to do and say or not to do and say when women are proximate in this male oriented society. Views toward Americans, business practices, and if bribes should be paid are all part of strategy CQ assimilation.

The above two illustrations show the mental adjustments that people with an elevated level of CQ create. If this person evaluated high in drive CQ, he wouldn't stop after reading the facts or thinking strategically. He would be personally motivated to continue his learning and potential adaptation. Even after arriving in Bangladesh, each encounter would be a learning lab of cultural knowledge.

Knowledge, strategy and drive CQ are coupled to influence a person's behavioral CQ. Not only does our subject know the correct way to greet someone within Bangladeshi culture, but he actually touches his hand in the proper way and stands before another within the proximity deemed normal, although uncomfortable for an American. When a situation arises of which he has no knowledge, he examines the social cues and mimics the behavior of the locals. Seeing himself as they see him, he is tolerant and open to change, seeing through their worldview lens. He will never be confused for a Bengali, but will be better received and accepted because of his enhanced CQ.

Why is CQ important?

Why is the discussion of CQ so important? As the world continues to “flatten” and increase in globalization,¹⁷¹ persons, cultures and ideologies will be forced upon each other and into potential conflict if unable to relate to others different than oneself with understanding. A person's level of CQ will have great impact not only on an

¹⁷¹ Thomas L. Friedman, *The World Is Flat: A Brief History of the Twenty-first Century* (New York: Farrar, Straus and Giroux, 2005), 5.

understanding of social and economic worldwide trends and developments, but also on the ability of increased impact upon situations that have near and far ramifications such as the current debate on homosexuality.

This is a time of changing realities. As the study for relating cross-culturally advances and further research develops, many tools useful for adaptation within our own borders, giving us the needed understanding of the “other,” are similar to those that are discussed regarding CQ. Many theories are helpful but findings show that CQ is the only one in which all components factor together cross-culturally, helping bring humanity closer.¹⁷² However, to fully understand and embrace CQ, comprehension of its potential shortcomings is needed.

Detractors and Questions regarding CQ

When addressing a new area of study and building the constructs that accompany a particular theory, questions arise and detractors emerge. As a relatively new concept, questions still need to be asked concerning the validity of CQ. Honing in on the sub-dimensions of the described four-factor model could potentially help fill the void of related CQ studies.

One such sub-dimension could be planning.¹⁷³ Relating to strategy CQ, some of the questions planning could help ascertain before an encounter could be; “what do I want to happen?” or “what does the other person think or want to achieve?” Therefore, although someone might be high in strategy CQ, there are areas to improve and questions to always consider before, during and after diverse cultural encounters.

¹⁷² Weiss, 1.

¹⁷³ Joo-Seng Tan, Christopher Earley, Christo, and Soon Ang, *CQ: Developing Cultural Intelligence at Work* (Stanford: Stanford Business Books, 2006), 4.

While strategy CQ could be developed for better understanding as illustrated, knowledge CQ could be advanced to better understand the norms, structures and processes which institutions and groups value and follow within another culture. Context-specific knowledge helps to determine the meaning in a specific situation or within a particular sphere.

The ability to understand the variety of verbal and nonverbal actions when interacting with different cultures defines behavioral CQ. Behavior in one setting may be acceptable while the same behavior in another is not. Knowing the sometimes elusive range of verbal and nonverbal expressions and the meaning behind certain phrases and words will help achieve expertise in behavioral CQ.

While the study of sub-dimensions will help the development of CQ, some detractors claim that most of the supposed positive benefits haven't been the result of CQ but of persons' antecedents.¹⁷⁴ Imagine if someone was already bilingual, is the development of CQ what makes this person adept within another culture or was it because of the multilingual antecedent in one's life?

Others state that CQ is always associated with the positive outcomes of tolerance, broad-mindedness and cooperation,¹⁷⁵ yet other factors are at work that need to be discovered and applied. Therefore, studies on identifying antecedents, which are helpful to the consequences that CQ highlights, is an area that should be considered for future research.

¹⁷⁴ Robert L. Engel and Chadwick C. Nehrt, "Antecedents of Cultural Intelligence: The Role of Risk, Control, and Openness in France and the United States," *Journal of Management Policy and Practice* 13 (2012): 7.

¹⁷⁵ Weiss, 1.

As researchers continue to dig deeper within each of the four CQ factors, much can be gained and learned. To become one of the building blocks which affect business, personal and religious efforts within intercultural relationships and encounters, study of supposed positive outcomes, antecedents and sub-dimensions need to be further examined.

Cultural Intelligence Quotient and how to Develop CQ

In an effort to fully understand CQ and how it fits within intelligence studies and this paper's hypothesis of more tolerant behavior, Drs. Lin Van Dyne and Soon Ang, the researchers behind the initial study and the increased awareness of CQ, developed the Cultural Intelligent Scale (CQS).¹⁷⁶

As to the capability to function effectively in culturally diverse settings, they knew that there were multiple theories of intelligence but all of these assumed a familiarity with the culture in which the study was developed. An IQ test or testing of emotional or social intelligence would be valid only for the culture in which the person resided or was familiar. The studies would have no validity when individuals who were exposed to varying cultural backgrounds took the tests. Therefore a new evaluative test was needed.

A review of CQ definitions and critical aspects of each of the four factors was listed as to establish the probable test questions, resulting in an end product called the CQ Scale.¹⁷⁷ Its development took place in Singapore and in the United States. Although the

¹⁷⁶ Ang, 16.

¹⁷⁷ Ibid.

CQS is a benchmark development, language and international experiences were also found to influence test scores.

Of these, language might be the most valuable component in higher scores. Many believe that culture is determined by language and that language transmits cultural knowledge.¹⁷⁸ Ang and Van Dye suggest that those with a high-level of ability in multiple languages have a systematic mechanism for accessing the core values of different cultures and should be more knowledgeable about specific aspects of other cultures.¹⁷⁹ They should also be able to understand and validate assumptions about behaviors and create positive relationships between language skills and CQ skills.

International work experience is another important step for increasing CQ.¹⁸⁰ However, international work experience isn't as crucial because of the diversity present in most major cities. This potential diversity found in urban social contacts can provide the necessary exposure needed to enhance CQ.

In addition to language and work experience, but of a lesser factor could be attendance at different cultural events and celebrations, dinning in ethnic restaurants and visiting different places of worship. Travel and studying abroad, reading books, going to movies and participating in discussions that deal with cultural differences can also play a part as one looks for ways to expand cultural knowledge. Characteristics that follow are open-mindedness, flexibility, curiosity and tolerance.¹⁸¹ These and other individualities

¹⁷⁸ David Crystal, *The Cambridge Encyclopedia of Language*, 2nd ed. (Cambridge, 1997), s.v. "Language."

¹⁷⁹ Ibid.

¹⁸⁰ Livermore, *Cultural Intelligence*, 60.

¹⁸¹ Livermore, *Leading with Cultural Intelligence*, 166.

will develop because of social interactions with other cultures, at home and abroad. Becoming adept at CQ requires nurture, desire and practice of those skills and experiences, which allow excellence in functioning within any environment.

Although a relatively new model, the findings show that the CQS is shown to be a legitimate and proven method for observing and evaluating CQ. Using the CQS or other evaluative measures such as those suggested by Julia Middleton, which propose “poles of feedback,”¹⁸² the importance is on understanding where the participant is in relation to CQ. But evaluation is only one part of the equation. Why incorporate CQ, especially within the realm of religion is the other aspect to consider.

Cultural Intelligence and Religion

When the question arises of its importance and implications within the religious world, we first need to broaden our scope to include each country’s distinct cultural norms, or social axioms, for validation of CQ effectiveness.

Axioms are expressed as manifestations of people’s values and explained through a rational of “something is related to something else, therefore something is probably correct.”¹⁸³ Such as “powerful people tend to exploit others.” If this is an axiom for a particular culture, then the meaning would be obvious. If there are powerful people, exploitation is probably occurring. If behavior or attitude, which is expressed by personal attributes is changed because of CQ, or if the axiom doesn’t hold true in all instances

¹⁸² Middleton, *Cultural Intelligence*, 194.

¹⁸³ Chin-Ming Hui, “Relationship Between Social Axioms and Subjective Well-Being: The Role of Self-Regulation,” *Journal of Psychology in Chinese Societies* 11, no. 1 (2010): 9.

because of CQ, a logical deduction could be made that CQ could be used as a tool of behavioral change.

The possibility of CQ becoming a tool of change is the goal. There are positive indications that norms, or cultural axioms that are present the world over, can be modified. Although more work needs to be completed, the future is promising. We shall begin dealing with how this might fit into the discussion of religion and modified attitudes toward the LGBT community but first, if there seems to be a correlation of change because of CQ training let's look further at how one develops and grows in CQ?

Cultural Intelligence as a Tool for Behavioral Change

The premise of this study has been to determine if CQ can be identified as a tool for change. It has been proven and shown that it is an evaluative tool and can identify those who will think, act, strategize and behave in cross-cultural situations in ways for the betterment of themselves or their organizations.¹⁸⁴ But can it be taught in a manner in which CQ training becomes a tool which affects the learner and others – can it modify types of behavior?

Studies are beginning to show that CQ can help in adaptation and be a factor of change within an individual.¹⁸⁵ The International Journal of Human Resource Management corroborates experts in the field showing various studies including McNabb in 2011, that growth in CQ is possible, leading to changed behavior.¹⁸⁶ CQ helps to

¹⁸⁴ Earley, 84.

¹⁸⁵ Weiss, 1.

¹⁸⁶ Brent Macnab, Richard Brislin, and Reginald Worthley, "Experiential Cultural Intelligence Development: Context and Individual Attributes," *The International Journal of Human Resource Management* 23, no. 7 (2012): Summary, doi:10.1080/09585192.2011.581636.

mediate the differences between individuals, accentuating reconciliation between different outcomes. CQ training helps subjects make cultural adjustments and develop less dogmatic assumptions. Certainty and predictability which are generally aided by culture – one’s system of meaning – begins to break down and fewer absolutes are present. It’s believed that those with high levels of CQ have lower levels of “absolutes” in life and tend to become more relativistic and have a broader worldview of life.¹⁸⁷ Some CQ benefits are:

- Bias is challenged through CQ development.
- The ability to shift perspective and assumptions can foster new opportunities.
- Increased trust and respect not only breaks down walls but can improve interaction.
- Better solutions can be attained with multiple cultural perspectives.
- An understanding of different cultures, places, markets and group dynamics can result in development of better relationships as well as understanding.¹⁸⁸

As people develop CQ skills, understanding of cultural contexts in any situation escalates, including treatment of gays and ostracized groups, allowing for more satisfaction in building relationships and better adaptation of meeting needs of others.¹⁸⁹ In short, CQ modifies the view that others are so very different than us. Viewing culture without CQ restricts and constrains our capacity to truly see others while those with

¹⁸⁷ Livermore, *Leading with Cultural Intelligence*, 166.

¹⁸⁸ Lynn Van Dyne, “Benefits of CQ,” Cultural Intelligence Center, 2011, accessed October 25, 2014, <http://culturalq.com/benefitscq.html>.

¹⁸⁹ *Ibid.*

developed CQ have the ability to modify viewpoints of difference and begin seeing similarities. As a multidimensional perspective on intelligence, it is more than just a skill that's learned but rather a tool or a process in which appropriate behaviors are performed and predicted while changed emotions are demonstrated.

Practical implications

David Livermore expresses a belief that CQ is love incarnate and that Jesus' demonstration, in his life and on the "cross of cultural intelligence," was and should be our guiding mantra. He goes on to state, "We cannot fulfill our God-given mission to love others without contextualizing ourselves through a pathway like cultural intelligence."¹⁹⁰

As Jesus focused on the marginalized and oppressed we too should extend mercy and love. For liberation of the oppressed as well as transforming those with unmoving worldviews, a powerful means for freedom is to discover the skills to generate ideas and themes related to CQ, thus providing a basis for a more tolerant worldview.

Practically speaking, high CQ levels can change the overall perspective from which one sees and interprets the world. It's through this framework of ideas and beliefs that an individual, group or culture interprets God's creation and interacts with it.¹⁹¹ At the base level of an evangelical worldview is the concept of what it means to be Christian. Most cultures fall within a framework of understanding their faith or what it means to them to be Christian, through expressions of belief. Essential to an understanding of how an elevation of one's CQ can affect attitudes, expressions of belief

¹⁹⁰ Livermore, *Cultural Intelligence*, 32.

¹⁹¹ Sunshine, 13.

and thus a behavior toward the LGBT community can be illustrated through what Paul Hiebert calls bounded and centered sets.¹⁹²

With well-formed or bounded sets, clear boundaries are present and it's obvious who is part or not part of the group – in or out of the set. Centered Sets on the other hand don't have clear boundaries and instead any boundary that may exist only represents transition points between being in and out. The lines of division become gray or fuzzy.¹⁹³

American Christianity is largely ethnocentric, meaning that we look at all cultures and peoples through the lens of our own Christian culture.¹⁹⁴ “Our tendency is to make premature judgments based on our ethnocentrism” continues Hiebert.¹⁹⁵ If you aren't in my category, you are probably opposed to me and in another category. This is *bounded set thinking*. The lines drawn between categories are boundaries and some sort of test or agreement needs to take place to allow one person to cross the boundary of another. Boundaries are clean and distinct. Conversion for the bounded set Christian is a single event – going from outside to inside the drawn lines. The rules are clear and precise and a majority of the group's energy is spent on moving people from one side to the other.¹⁹⁶ Christians accepting this mode of thinking are usually less flexible concerning the LGBT community.

¹⁹² Paul Hiebert, *Anthropological Reflections*, 112.

¹⁹³ *Ibid.*, 122.

¹⁹⁴ Paul G. Hiebert, *Transforming Worldviews: An Anthropological Understanding of How People Change* (Grand Rapids: Baker Academic, 2008), 26.

¹⁹⁵ Paul G. Hiebert, *Cultural Differences and the Communication of the Gospel*, Scribd Inc., 2015, Summary, <http://www.scribd.com/doc/33646426/Paul-G-Hiebert-Cultural-Differences-and-the-Communication-of-the-Gospel#scribd>.

¹⁹⁶ Livermore, *Cultural Intelligence*, 168.

Another broad group of people can be defined as belonging to *centered sets*. In contrast to bounded sets, centered sets are not bound by a series of hard rules or lines that delineate one from another but rather by its center. The importance is whether someone is moving toward the center or away.¹⁹⁷ The existence of a boundary isn't as important as a relationship with the center of belief. In a centered set mindset, Christians are those who are growing toward Christ-likeness. The values and behaviors important to Jesus are the guiding principles and as people long for that type of life, they are seen as Christians. Rather than acceptance of a system of doctrinal beliefs defining who is and who isn't a Christian, it's the movement toward a covenant relationship with Christ, which is most defining.¹⁹⁸

Set theory has its proponents and opponents, but as Morehead shares, "the time has come to consider a centered set concept,"¹⁹⁹ agreeing with many missiologists that there are more opportunities for greater understanding, especially in cross-cultural relationships when one adopts the centered set worldview rather than bounded set.²⁰⁰ As this relates to evangelical Christianity, it would seem that a move toward centered set thinking would help modify negative attitudes towards the LGBT community. Therefore, by growing in CQ, even a person with a bounded set worldview might adopt a more open attitude and even lead in encouraging discourse between evangelical Christian groups and the LGBT community.

¹⁹⁷ Ibid., 174.

¹⁹⁸ Ibid., 175.

¹⁹⁹ John W. Morehead, "Bounded Sets, Centered Sets, and Missional Modalities," *Morehead's Musings* (blog), August 30, 2005, Summary, <http://johnwmorehead.blogspot.com/2005/08/bounded-sets-centered-sets-and.html>.

²⁰⁰ Robert Priest, "Understanding Christian Identity of Bounded and Centered Set Theory in the Writings of Paul G. Hiebert," *Trinity Journal* 30 (2009): 183.

As cultural awareness takes place because of elevated CQ levels, behaviors begin to change. Awareness is enlightening and causes values to be questioned and examined, which in turn produce new perspectives regarding relationships and how we view others different from ourselves. CQ can be a component in transformational movements to be more like Jesus as we question and understand new worldviews, move toward centered set thinking, grow in openness and understanding and learn to modify distrust, suspicion and hatred toward others.

Summary

The outcomes that CQ helps to develop and which I've sought to state are possible and promising. Some include adjustment, well-being, adaptive performance, multinational team integrations, openness, tolerance and decision-making ability within culturally diverse settings.

Most importantly, the manner in which CQ modifies behavior is crucial in the efforts of evaluating religious development and understanding. Training in CQ will result in diminished tensions in personal interactions and greater awareness and understanding of other cultural systems which eventually could modify worldviews. Simply put, CQ helps produce a more relativistic view of life,²⁰¹ or, the ability to be comfortable in situations with people different than oneself which will aid in modifying evangelical's hostile views toward homosexuality and the LGBT community, even those encompassing bounded-set rationales.

Elevating the stages of CQ in evangelical leaders in the United States and Uganda can be beneficial, resulting in aptitudes of reserving judgment, employing greater

²⁰¹ Livermore, *Leading with Cultural Intelligence*, 4.

empathy, and in valuing the individual,²⁰² showing more tolerance when assessing assumptions from the dominant group, less bias toward marginalized peoples and greater motivation in including those of different religious, cultures and ethnic groups.²⁰³ These outcomes could produce not only changes of attitude but change in behavior toward the LGBT community, separating idiosyncratic differences from the general and shared commonalities, fostering acceptance.²⁰⁴

As an elevation of CQ can provide necessary building blocks for productive conversations on faith, homosexuality and transformation of worldviews, the following directives within the four-factor model theory of CQ are further steps one can take for enhanced cultural understanding.²⁰⁵

1) Drive/Self Awareness

Intentionality or drive begins the process for growth. Although there may be little personal drive to change a behavioral position, an examination of our own self can bring the awareness necessary to activate a move in elevating one's CQ. Self-concept is regulated by culture and is enforced when the culture affirms ones thoughts and attitudes.²⁰⁶ As Ugandan gays have little or no affirmation within their culture, the

²⁰² Early, 260.

²⁰³ Ibid.

²⁰⁴ Tan, 173.

²⁰⁵ Early, 258.

²⁰⁶ Tan, 153.

Christian motive or drive would be for evangelicals to grow in self-awareness, preparing the way for inclusion of others different than themselves.²⁰⁷

2) Knowledge/Cognitive

Having an objective and open mindset to new ideas is a second step for those with growing CQ. Reviewing the cultural system in which one lives, learning the core values of the dominant group,²⁰⁸ and recognizing personal biases helps develop an objective mindset. Although challenging, developing awareness of the LGBT community provides the impetus for spiritual growth and cognitive competence.²⁰⁹ Uncertainty on volatile topics is normal as leadership potential is limited unless slight disequilibrium exists.²¹⁰

3) Strategy/Motivation

Motivation to become aware of good and bad cultural behaviors and analyzing the correctness of each, is a third step. Learning why a culture behaves a certain way toward a minority group of people can be reason enough.²¹¹ Positive forces need to outweigh negative forces, so a reward structure accomplishes and enhances motivation. Within this structure, conformity to Christ-likeness could be a reward for evangelicals.

4) Action/Behavior

Lastly, a conscious effort to modify communication and sensitivity toward the LGBT community and wisdom in knowing the limits of socially taboo subjects is

²⁰⁷ Rebecca Weiss, "Laboratory for the Study of American Values," Laboratory for the Study of American Values, 2013, accessed April 13, 2014, https://www.stanford.edu/group/opinionlab/cgi-bin/wordpress/page_id=105.

²⁰⁸ Livermore, *Leading with Cultural Intelligence*, 176.

²⁰⁹ Tan, 277.

²¹⁰ Jim Plueddemann, *Leading across Cultures: Effective Ministry and Mission in the Global Church* (Downers Grove, IL: IVP Academic, 2009), 204.

²¹¹ Early, 293.

essential.²¹² Social cynicism is a trait that is altered through increased CQ. Those with high levels of CQ rated low in social cynicism, providing a more accessible base for flexibility and interpersonal trust.²¹³ Higher CQ also led to better relationships and greater comfort within a different or even hostile environment.²¹⁴

By intentionally employing methods within each of the four-factor model theory to increase growth, the consequential elevation of one's CQ can prove to be a catalyst for open discussions, tolerance, less bias and a step toward behavioral change.

While some evangelicals will thrive in personal transformation, others will grow very little in CQ as it requires drive, knowledge and motivation for behavior change. However, limited incremental growth can follow as one realizes change needs to happen and is motivated to set goals to move in a direction for engagement and altered behavior. Ugandan traditional conservatives can move a step, from harsh treatment to a position of accepting but not approving, while others can move from concentrating on each of the negative biblical verses cited to a point of elevating the conversation to one peppered with grace. Some might even move from the muddled middle to a revisionist worldview, to the chagrin of the traditionalists. Greater still, for those with a God-given longing to be all they can be in Christ, CQ is a pathway, moving one from living for oneself to living for Jesus in ways that mirror the essence of the gospel,²¹⁵ laying the groundwork for opportunities of potential worldview transformation.

²¹² Livermore, *Leading with Cultural Intelligence*, 176.

²¹³ Ang, 335.

²¹⁴ Weiss, "Five Ways," 1.

²¹⁵ Livermore, *Cultural Intelligence*, 254.

SECTION FOUR

ARTIFACT DESCRIPTION

An artifact to challenge personal stances on social and cultural issues, incorporated into curriculums to understand the dynamic of why certain actions and behaviors occur can become a valid tool for change. A CQ based vehicle in itself turns into a tool or stimulus for discussion and understanding, becoming an agent of behavioral change, further substantiating the artifact.

The artifact portion of this study is a training manual, which will guide the study of how social tradition and worldviews influence our established morality. Evaluation can show that the standards we live by may not be consistent with other areas of life or even with one's interpretation of a Biblical-centric worldview. Without CQ or education and training, there are few if any alternatives in which to consider other perspectives. A training manual incorporating factors of CQ can provide new perspective.

Training Manual

The training manual will help the reader consider how morality is established and from where it is received. In the form of a study guide, within a curriculum-based system, the participant will walk through indigenous stories based upon Ugandan worldviews, Biblical considerations, and discussion questions. A CQ evaluation will ultimately allow the participant to understand the origins of their morality foundation.

Consideration between education versus indoctrination will be examined as a source of bias. Attitudes towards marginalized and ostracized people groups, all of whom

may be shunned or excluded from community, and consequently, the redemptive message of grace and Christ, will be surveyed.

Though not always approved by the church, social accepted standards in cultures dominated by tribal or group “consensus,” require specific programs of modification prompting rethinking and adjustment in arenas usually termed as “socially unattractive.”¹ The method of transference of these provocative ideas between the curriculum and participants will be within a section of the *Think 8:7* syllabuses.

Think 8:7, a Grand Rapids based ministry uses the 2 Corinthian 8:7 passage: “But since you excel in everything—in faith, in speech, in knowledge, in complete earnestness and in the love we have kindled in you - see that you also excel in this grace of giving,”² to support their vision of Equipping the Church for Excellence in Redemptive Giving and Living.³ Founder Church Roost retired from *International Steward*, (a similar ministry that develops indigenous leaders to “multiply the message of Biblical stewardship to advance God’s kingdom so that every Christian is a maturing steward and every ministry and church is locally funding the Great Commission”),⁴ to begin *Think 8:7*.

Comprised of African composed stories of moral and social behaviors found in Uganda that many in the west would see as destructive, the training manual will probe the basis for the behaviors indicated in the stories. Questions will then be structured to seek

¹ Chuck Roost, “Equipping the Church for Excellence in Redemptive Giving,” *Think 8:7*, 2014, accessed October 19, 2014, <http://think87.org/>.

² *The Holy Bible: New International Version, Containing the Old Testament and the New Testament* (Grand Rapids: Zondervan Bible Publishers, 1978), 830.

³ Ibid.

⁴ “International Steward - Grand Rapids, MI - Welcome,” International Steward - Grand Rapids - Welcome, accessed October 23, 2014, <http://www.internationalsteward.org/>.

the cause of the behaviors; is the behavior caused because of a certain worldview, a Christian/Biblical view or are the behaviors acceptable Christian actions. A discussion guide contemplating the continuance or diminution of future actions will follow. (Additional stories showing positive African values that could benefit the West would also be included).

Each section of the manual will include African proverbs for a traditional moral cultural baseline. Proverbs are relatable sayings spoken from the point of one who is wishing to convey and communicate wisdom, in a slightly veiled manner, therefore requiring a leader with wisdom to fully interpret the meaning.⁵ However, because of their popularity, many proverbs are well-known and communicate culture as well as understanding. Complementing the scriptural based stories, proverbs will also dissuade criticism of cultural infringement by western sources.

The reader will first look at various value dimensions, including: High Power Authority, Collectivism, Tribalism, Spiritism etc. After understanding and allowing for discussion of the varying worldviews presumably present in Uganda, a story will be read. Each story will be around 300 words and deal with a social problem/issue present in our societies or especially in societies of sub-Saharan Africa. Issues will be many, so as not to focus solely on the volatile issue of homosexuality. Included will be; treatment of orphans, women, gays, HIV victims, albinos, childless wives, spousal abuse and treatment of those of different ethnicities.

A Biblical understanding of grace will follow, supported with scriptural narratives including; the *Prodigal Son*, *Good Samaritan*, *Ethiopian Eunuch*, *Peter and his roof-top*

⁵ “100+ African Proverbs and Meanings That Will Leave You Wondering - Answers Africa,” Answers Africa RSS, accessed October 22, 2014, <http://answersafrica.com/african-proverbs-meanings.html>.

vision, the *parable of debt forgiveness* and similar stories. African proverbs will complete and compliment this section of scriptural illustrations. Stories that show positive impacts on sub-Saharan African worldviews, regarding family, faith and culture will also be included, contrasting the negative illustrations.

The student will then participate in a discussion, initially identifying what worldviews or value dimensions are present in the story that prompted a certain behavior and secondly, if the indicated behavior is a Biblically based expression of faith (based upon the scriptural narratives as guideposts) or if the behavior is at least partially provoked because of a culturally held worldview. Each section will conclude with CQ assessment questions similar to those found in the CQS evaluative questionnaire.

Survey/Measurement

Incorporation of a valid survey tool as part of the study curriculum, which can measure growth, or lack of growth in CQ and potential attitudinal change will be included, finalizing the manual. Required as part of a curriculum and repeated on a yearly basis, changes in attitude and behavior could in this way be measured and monitored.

For clear measurement and a structure to measure change, an understanding of surveys is necessary. Surveys begin with a set of objectives, processed as a social interaction between investigator and respondents. Of the two basic types of surveys; probability sample and convenience sample surveys, the artifact will incorporate probability samples rather than a convenience sampling because of the select group of participants.⁶

⁶ Matthias Schonlau, Ronald D. Fricker, and Marc N. Elliott, *Conducting Research Surveys via E-mail and the Web* (Santa Monica, CA: Rand, 2002), 10.

Open-ended questions will be used rather than a list of structured responses, permitting for more insight into the respondent's thoughts and ideas although they require more energy in evaluation and analysis.⁷ While Non-structured approaches are valid in initial stages and can help to narrow the focus with structured questions in many cases, the majority of interactions within the artifact will be open ended.

Systems classifying answers by their level of measurement are profitable⁸ when measuring an array of opinions, with 5-6 options being the optimum number of choices.⁹ In this way, level of measurement questions will be the most desirable as they can act as a conversation between the respondents and the researcher.

Surveys are a compelling method, especially when gathering data for behaviors. If in actuality, behaviors of a given sample are difficult to observe or impractical, those in a sample report through a survey on their own behaviors can be quite effective.¹⁰ In analyzing behaviors related to the taboo topic of homosexuality, the privacy and anonymous nature of a survey is excellent for measuring opinions, beliefs, attitudes as well as behaviors. Once the structure has been determined, the onus is on the researcher to produce a productive survey, one designed to find answers to questions or theories.¹¹

⁷ A. Parasuraman, "Designing a Survey," *Science Fair Project Ideas, Answers, & Tools*, 1991, accessed March 1, 2014, <http://www.sciencebuddies.org/science-fair-projects>.

⁸ William M. K. Trochim, "Constructing the Survey," *Constructing the Survey*, 2006, accessed February 26, 2014, <http://www.socialresearchmethods.net/kb/surv writ.php>.

⁹ *Journal of Graduate Medical Education*, "Survey Design Basics," *Improving Survey Instruments*, March 1, 2014, accessed February 26, 2014, <http://www.acgme.org/acgmeweb/Portals/0/PDFs/2014AEC-Presentations/ses080.pdf>.

¹⁰ *Journal of Graduate Medical Education*, "Survey Design Basics," Summary.

¹¹ Judith Anderson, *Ways to Do Surveys* (North Mankato: Smart Apple Media, 2008), 6.

Data is collected, recorded, compared, interpreted and finally presented in a way to highlight the information.¹² The final capture of information and interpretation will allow a researcher to verify, affirm or challenge his or her preconceived notions and theories, in our case, can an elevations of one's CQ alter behavior, providing a map for future action.¹³

To be a “social surveyor in the volatile circumstances of LGBT recognition in Uganda, extracting reliable data” is essential.¹⁴ Consistency needs to guide the wording of the questions. Cautionary areas in crafting questions would include: biased questions, assumption questions, doubled questions, confusing questions and unrelated questions¹⁵ and the words used in discussing this explosive subject.

Seeking growth in grace is a desired outcome. Discussions and conversations generated through the use of a survey tool are cause enough for a shift of opinion, therefore validating the experiment.¹⁶ A survey could also provide information and data explaining one's worldview, determining the baseline in which to encourage sensitivity and growth in CQ, thereby in itself, producing the needed impetus to begin worldview transformation.

¹² Schonlau, 6.

¹³ Parasuraman, 1.

¹⁴ Mildred Parten, *Surveys, Polls, and Samples; Practical Procedures* (New York: Harper, 1950), 48.

¹⁵ Dana Lynn Driscoll, “Welcome to the Purdue OWL,” Purdue OWL: Conducting Primary Research, April 17, 2010, accessed February 11, 2014, <https://owl.english.purdue.edu/owl/resource/559/06/>.

¹⁶ Shadee Ashtari, “Just Talking About Same-Sex Marriage With Anti-Gay Voters Can Shift Opinions, Study Shows,” The Huffington Post, April 8, 2014, accessed April 10, 2014, http://www.huffingtonpost.com/2014/04/08/same-sex-marriage-opinions_n_5112513.html?ncid=txtlnkusaolp00000592.

Implementation

The target audience for an artifact that addresses worldview, culture and change would by default be the younger Ugandan professional generation. Male and female students, young professionals and those with more education tend to be more tolerant, accepting of others and open to new ideas.¹⁷ Ugandan universities, seminaries and young adult groups such as *CRU*¹⁸ would be ideal audiences for a training manual relating to social issues, homosexuality and the church.

Developmental costs would include; inclusion in curriculum (printing, language translation, survey assessments and partnership costs), various trips to Uganda for introductory purposes and validating the curriculum, payment of indigenous teachers and website maintenance on the *Think 8:7* website. The stories and input provided by African pastors and leaders would be provided free of charge.

Much of the groundwork under the former scenario has been cultivated by long-term relationships between Chuck Roost and Ugandan evangelical leaders, seminaries and churches. Other contacts have been made by the author incorporating underground pro-gay group of pastors and other evangelicals. But to integrate and utilize the artifact within established educational centers, it's crucial to create new relationships with Ugandan leaders while maintaining those already developed through the ministries of *Think 8:7*. They in turn would use it within their curriculum in seminaries and denominational conferences where contracted teaching agreements already exist and within the Ugandan base of *CRU*.

¹⁷ Lynette, Alice, "Does Teenage Attitude toward Homosexual Men Cause Violence and Hatred," May 27, 2009, accessed October 22, 2014, <http://www.relying360.com/index.php/view-article/1463139/>.

¹⁸ *CRU.org*, accessed October 22, 2014, <http://www.cru.org/>.

Summary

Many of Ugandan's attitudes and behaviors toward the LGBT community can be attributed to aspects of culture, worldviews and value dimensions discussed in this paper. Attitudes conditioned by collectivism, tribalism, high-power density, and undergirded by a syncretistic mix of folk and fundamentalist religious views, exacerbated to the extreme by a small group of American evangelical leaders have become a recipe for hate and harmful behavior. Change and transformation within this cornucopia of cultural influences is possible with increased sensitivity, seeing the biblical concept of love as primary and through positive outcomes produced by elevated CQ levels of Ugandan leaders. A discussion tool may be a first step for conversation and subsequent incremental change in the attitude and behavior of Ugandan evangelicals, resulting in true tolerance.

True tolerance isn't a matter of how we "treat beliefs but of how we treat people."¹⁹ Tolerance toward others isn't indifference but a "care for people rather than a lack of certainty concerning issues."²⁰ As we become more and more polarized over issues that define us, there is a greater requisite to be a Christ follower in the sense of being counter-cultural, modeling true tolerance.

When tension builds up between one's culture and their worldview, fragmentation occurs. A losing battle may seem eminent, so the group chooses fragments, or parts of their previous held worldview and refashions an entire ideology around this new point of

¹⁹ David A. Horner, *Mind Your Faith: A Student's Guide to Thinking & Living Well* (Downers Grove, IL: IVP Academic, 2011), 136.

²⁰ Dallas Willard, *Knowing Christ Today: Why We Can Trust Spiritual Knowledge* (New York: HarperOne, 2009), 29.

agreement, ordering life afresh.²¹ In the case of evangelicals in America and Uganda, the fragmentation at this moment in history appears to be homosexuality.

A fresh look at what it means to be Christian is necessary. One aspect of Christian behavior is what David Livermore calls “learning how to effectively express love for people unlike us.”²² Jesus’s incarnation was the ultimate picture of CQ, bridging heaven and earth. As Christians, to fulfill the mission entrusted to us by God through Jesus Christ, the same incarnational principle of loving others without contextualization is our mandate. CQ is a pathway which allows that extreme manifestation of love to transpire.²³ My dream is that it can happen in Uganda between evangelicals and the LGBT community.

²¹ Reaper, 345.

²² Livermore, *Cultural Intelligence*, 13.

²³ *Ibid.*, 32.

SECTION SIX

POSTSCRIPT

In the epic Harry Potter film series, Harry and his friends need to journey from the banquet hall to their dormitory rooms by way of a series of moving staircases. Constantly shifting and fluctuating, vigilance, adaptability and creativity are paramount for the actors to arrive at their destination. In a similar way, I too have been on a journey, but instead of traveling from one static point to another through various changing pathways, the destination and starting point themselves have also been in flux, contributing to the challenge of studying a constantly evolving subject.

Initially, my focus revolved around a strict anti-gay proposed legislative bill, detrimental to the LGBT population of Uganda. My interests in travel, missions and LGBT issues coalesced when learning of the strict anti-gay legislative measures under consideration by the Uganda government. Because I had seen discrimination by the church toward my gay son, I became further engaged once I was exposed to the way American evangelicals had contributed to the anti-gay attitude in Africa. I wanted to learn more about why believers could behave in ways which I thought were non-Christian and I wanted to believe that persons exhibiting destructive behaviors could change.

Visiting Ugandan pro-gay sympathizers, pastors and underground organizations as well as straight evangelical pastors and leaders affirmed my suspicions that American influence, disparaging discrimination and a worldview that tolerated ruthless anti-gay behavior was a reality. The questions of why this occurred, what prompted the stance taken by the church and could transformation take place haunted me, causing me to

consider means outside of theological debate, such as cultural intelligence, as agents of modification.

However, as Harry Potter's staircase, the landscape of my topic constantly shifted during the writing and research of my topic:

- The initial very strict "kill gays bill" as it was called, was instituted by the Ugandan legislature, later repealed on a technicality and is now up again for reconsideration.

- Although American influences participated in swaying Ugandan evangelicals, some actors have since recanted their involvement, some going as far as changing their position on critical issues such as the possibility of orientation change in gays.

Organizations such as Exodus International, a strong proponent of reparative therapy when I began, have shut down and apologized during the writing of this paper.

- Incredibly swift social changes among churches and increased legal stature for same-sex marriage have changed the discussion in America, Europe and some progressive developing nations. Other more conservative nations have gone in the opposite direction, the Gambia and Nigeria aligning with the most regressive nations while others such as Russia, have kept the issue in the forefront of society.

- While a plethora of books on same-sex orientation and the Bible are now available, by authors of varying agendas, only a few were accessible when I began my study. Major leaders have changed their theological positions, coming forth with changed hearts because of a relative, son, daughter or friend who has "come out," forcing reconsideration and a new attention to scriptures. Organizations have blossomed and grown, questioning the church's position on homosexuality, asking for a kinder response.

- Even the field of social sciences and cultural intelligence has shown development during the past years. Studies affirming CQ theories are giving more and more credence to how growth in cultural intelligence can alter behavior and attitude, transforming worldviews.

During these years, the George Fox DMin program has been a freeing and exhilarating period of personal growth - in a time of life in which I needed to question, study, discuss and be exposed to different expressions of faith. The joy of sharing opinions, expressing my personal ideas and entering into conversations on any topic without denominational or church repercussions, was life-giving.

On a practical note, the DMin journey led me to propose a by-law change to the Wesleyan Denomination's Discipline. The anticipated result is a proposal, rewording the sexuality section of the denomination's handbook, reflecting more tolerant attitudes toward the LGBT community. Furthermore, I've accepted a new position – Director of Church Engagement for World Hope international. This opportunity came about in part because of my DMin status and will allow me to continue in the missional areas I love while having greater freedom in advocating for the LGBT community.

The bottom line is that change is taking place globally, some good and some bad. The issues of homosexuality and same-sex relations have become one of the dominant human rights issues of our time. Although many believers and churches have striven to show a basic level of goodwill and humanity toward LGBT groups, generally the global church has been a force of discrimination and the enemy of God's best for these people.

Without Ugandans in positions of faith speaking for the marginalized, other paths toward a kinder behavior need to be explored and utilized in the struggle for basic rights

and the opportunity to grow in faith. Development in cultural intelligence appears to be a path and a component that can aid in transformation of individuals and eventually societies. These concepts employed in institutions of learning by way of an artifact, could provide the stimulus for behavioral and attitudinal change among generations of young adult Christian leaders, eventually seeing those with same-sex orientation as brothers and sisters in Christ.

Although the quote mentioned in the body of the paper, that “Christianity in Africa is an inch deep and a mile wide and very legalistic” is applicable to every continent, the quote beleaguers a young, growing, enthusiastic church struggling to find its way among poverty, population increase, economic growth, outside influences and traditional values.

As I make the last edits to this thesis, two news items grab my attention. The first headline shouts in bold font “Uganda’s ‘Kill the Gays Bill’ is Back,”¹ while a second cites new research according to a new Boston University School of Medicine study that gender identity and sexual orientation is biological.² As the debate rages on, my desire is that whatever views and theologies one holds; we can learn to have civil conversations, move from legalism to grace and exhibit beneficial behaviors, even on the most difficult of topics, homosexuality.

¹ Janson Wu, "Uganda's 'Kill the Gays Bill' Is Back," The Daily Beast, March 1, 2015, Summary, accessed March 3, 2015, <http://www.thedailybeast.com/articles/2015/03/01/uganda-s-kill-the-gays-bill-is-back.html>.

² Liz Neporent, "Gender Identity Is Biological, Study Says," Yahoo, March 3, 2015, Summary, accessed March 3, 2015, <https://gma.yahoo.com/gender-identity-biological-study-says-090824140--abc-news-health.html>.

APPENDIX A

Training Manual for Worldview Consideration
(Attached Publisher File)

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